FORCES IN FOREIGN MISSIONS

GEORGE DRACH

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FORCES IN FOREIGN MISSIONS

WITH SPECIAL REFERENCE TO THE FOREIGN MISSIONS OF THE UNITED LUTHERAN CHURCH IN AMERICA

BY

GEORGE DRACH, D.D.

GENERAL SECRETARY OF THE BOARD OF FOREIGN MISSIONS
OF THE UNITED LUTHERAN CHURCH IN AMERICA

The second of a series of "Key Books," prepared under the general editorship of the Rev. F. H. Knubel, D.D., LL.D., and the Rev. M. G. G. Sherer, D.D.

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INTRODUCTION

The Board of Foreign Missions heartily welcomes the publication of "Forces in Foreign Missions" so ably presented by Secretary Drach. As a survey of our mission fields and the forces at work both at home and abroad, this volume is timely and must prove of exceptional value.

Great statesmen who have to do with the mighty problems of world peace and national safety are now saying that the gospel alone can heal the world's hurt, bind up the wounds of war and make it safe to go forward.

Aggressive steps are opportune. The readiness of the non-Christian world and the welcome that the gospel is receiving encourages the Church to press on. The word that comes from the great mission fields never was more encouraging to the Church at home nor to the missionaries on the field.

The study of the Forces of Foreign Missions as presented in the following pages will awaken deeper interest and inspire larger confidence in both method and program of the great work that is being done in non-Christian lands. The plenteous harvest calls for more laborers and the vast needs and opportunities call for more prayer and sacrificial giving.

EZRA K. BELL.

FOREWORD

After Rev. C. Theodore Benze, D.D., Professor of Old Testament and Missions in the Lutheran Theological Seminary, Philadelphia, Pennsylvania, had left America to serve as European Commissioner of the National Lutheran Council, the faculty filled the gap in regard to Missions during the second semester of 1923, by a course of lectures on "Forces in Foreign Missions." The manuscript of these lectures was submitted to the United Lutheran Publication House, which advised that they be rearranged and rewritten so as to make a mission study book. This was done by the author. The revised manuscript received the following endorsement of the Board of Foreign Missions:

> "It was voted that Dr. Drach's manuscript on "Forces In Foreign Missions," as revised, be recommended to the United Lutheran Publication House as the official foreign mission study book in the contemplated series of study books to be published in the near future on the United Lutheran Church in America and its major activities."

In the preparation of the manuscript the author acknowledges indebtedness to mission study books of the Student Volunteer Movement and of the Missionary Education Movement, pamphlets of the Committee on Missionary Preparation, Dr. Gustav Warneck's

"Missionslehre," and Dr. Julius Richter's "Missionskunde."

Although written with the foreign mission enterprise of the United Lutheran Church in mind, the thought of the author has been to make this book helpful to students of foreign missions in other Churches.

For the statements of fact and opinion in this book the author alone is responsible, but in the main he states the position of the Board of Foreign Missions which he serves as one of its general secretaries.

May the publication of this book help to strengthen and increase the foreign mission forces of the Lutheran Church in the world.

G. D.

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Forces in Foreign Missions

CHAPTER I

DIVINE FORCES

Christianity is a missionary religion because the Bible is a missionary book. The Bible is a missionary book, first, because it is the record of the missionary preaching of the authors of the Sacred Scriptures or their contemporaries. This statement is true of the New Testament, but it also applies to many parts of the Old Testament, specifically to the Psalms and certain books of the prophets.

In the second place the Bible is a missionary book because it inculcates missionary effort as an essential activity of true religion. It has been said that there is a missionary thought on every page of the Bible. That is hardly the case, and yet there is much more about missions in the Old as well as the New Testament, than superficial readers and students of the Bible surmise.

The foundation stones of Christian missions were laid by God in the Old Testament. In order to find them we must first remove the accumulated mass of Jewish ceremonialism, legalism and nationalism, under which they lie buried. Our task, then, is a peculiar kind of oriental excavation.

Old Testament Foundation Stones

The Fatherhood of God.—The first Old Testament foundation stone of foreign missions is the doctrine of the fatherhood of God, with its corollary the brotherhood of man. This doctrine is taught on the first page of the Bible.

When God created the heavens and the earth, He made man, the crown of creation, "in His own image."[1] This phrase has been variously interpreted. The simplest and original explanation of its meaning is that human beings are the sons of God and that God, their almighty Creator, is the Heavenly Father of them all. This conception of sonship was dimmed or destroyed by the Fall, but restored by the Incarnation of the only-begotten Son of God in the person of Jesus Christ.

The Brotherhood of Man.—The brotherhood of man is the necessary corollary of the fatherhood of God. God crowned His creation by making one man and one woman. "Male and female created He them." All men, therefore, as offspring of Adam and Eve, father and mother of all the living, are bone of their bone and flesh of their flesh. This bodily relationship established for all time the universal brotherhood of man, despite the physical differences which developed in the course of human history. How these differences arose and why some races are black in their complexion, others white and others tinted, is another story.

Physical brotherhood demands brotherly love and brotherly love, even as pure humanitarianism, requires the sharing of possessions. The best possession

[1] Genesis 1:27.

of man from the beginning is the knowledge and service of the true God. Adam and Eve had this precious possession and shared it with their children. If any child of man at any time anywhere falls away from the true God and fails to worship and serve Him, those who know it and can reach the erring brother or sister are bound to seek to restore to the sinner this best possession of the human race. This is the missionary obligation of human brotherhood.

One True God.—The first pages of the Bible record the relationship of God to man as the Preserver, Ruler and Lord of all men and things. To Him as such and to Him alone belong divine worship and service. There are no other gods besides Him. The first commandment: "I am the Lord, thy God; thou shalt have no other gods before me,"[1] and the opening address of the great universal prayer: "Our Father Who art in heaven,"[2] are written between the lines of the first pages of the Bible.

The fatherhood of God and the brotherhood of man demand one religion and only one religion on the earth; and so long as there are more than one, the true religion must be a missionary religion.

Sin Universal.—The second Old Testament foundation stone of foreign missions is the conception of the necessity of redemption on account of the universality of human sin. All men must join the solemn dirge of Milton in the first lines of his great poem, "Paradise Lost," and sing:

> "Of man's first disobedience and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world and all our woe."

[1] Exodus 20:3. [2] Matthew 6:9.

"There is none that doeth good, no not one."[1] "As by one man sin entered into the world and death by sin, so death passed upon all men, for that all have sinned."[2] That one man was Adam. He, with Eve as his partner in disobedience, was driven from Paradise; and Cherubim still guard the closed entrance of Eden. The tradition of that garden is found everywhere on earth. Go where you will, and you find men longing for Paradise restored, in which there is perfect peace, righteousness and blessedness. The desire for better things, better days and better ways is a universal desire. In essence it is a desire for deliverance from sin and its evil consequences.

Redemption Promised.—The second page of the Bible contains the promise of the Redeemer of the sinful human race, who as the seed of the woman crushes the serpent's head with his bruised heel.[3] The first gospel message fixes the missionary ideal of universal redemption, involving the restoration of the gracious and blessed presence of God among men, described in the account of the state of Paradise as "God walking in the garden."[4]

Divided Humanity. — Another Old Testament foundation stone of foreign missions is the conception of the kingdom of God on earth as a spiritual kingdom.[5] The numerous kingdoms of this world, as they were and are, and their linguistic differences, with all that these involve, are not only great obstacles to be overcome by the Kingdom of God, but they are definitely the result of human sin. It was not God's original intention that the human race should be

[1] Psalm 14:3.
[2] Romans 5:12.
[3] Genesis 3:15.
[4] Genesis 3:8.
[5] Daniel 2:44 and 7:14.

linguistically and, therefore, nationally divided as it is. In the beginning the whole earth was "of one language and one speech."[1] The diversities of language and of nations date from the building of the tower of Babel, which was the first organized effort of heathenism, the first union of human labor attempting to rise by its own efforts to the heights of deity. After that arrogant and disastrous uprising the barriers of national and class distinctions in the spirit of divided heathenism were multiplied, making the unity of the human race more and more difficult and, as it now appears, practically impossible.

One Spiritual Kingdom.—Nevertheless the ideal of one spiritual kingdom on earth prevailed. It was embodied in the conception of the Hebrew theocracy, which the intense nationalism and materialism of the Jews buried under the debris of false hopes concerning an earthly kingdom of Israel. The spiritual Israel, which the great prophets of the Old Testament described and demanded but could not create, a kingdom of true religion to which all nations on earth were to come to worship and serve the true God, was a prophetic conception which prepared the way for the realization of the New Testament kingdom of God in Christ Jesus through the effort of Christian missions.

Old Testament Covenants

Another Old Testament foundation stone of foreign missions was laid by God in the universality of all the covenants of the Old Testament.

Covenant of Dominion.—The first covenant which God made with man, the covenant with Adam, was

[1] Genesis 11:1.

the covenant of creation. The gift of this covenant was the divine image in man. Its promise was dominion over all the earth.[1] This original purpose of God concerning the whole human race was spoiled by the sinful disobedience of Adam and Eve. But the covenant of dominion stands; and it has been restored by the incarnate Son of God, Jesus Christ, through whom the sinful world is overcome and the dominion of redeemed man is assured.

Covenant of Preservation.—The second Old Testament covenant, made with Noah, was the covenant of preservation. It included all the descendants of Noah and his family, "while the earth remaineth."[2] The promise of the preservation of the present world with its natural laws implies universal mercy from on high and a universal obligation of childhood relationship to God, as it is written: "That ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."[3] The sign of this covenant, the rainbow, is everywhere visible on earth as a token to all men that God is good and His mercy endureth forever. This sign should be a reminder to those who see it in the sky, that it is the will of God and their obligation to make His name and His rule supreme throughout the whole earth. The rainbow is a missionary emblem.

Covenant of Selection.—The third Old Testament covenant, the covenant with Abraham, was a covenant of selection. It involved the choice of the children of Israel as God's peculiar people, who were to be the

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[1] Genesis 2: 1-20.
[2] Genesis 8: 22 and 9: 1-17.
[3] Matthew 5: 45.

recipients of his revelations and the mediators of His blessings to all nations. The promise of this covenant is, "In thee shall all the families of the earth be blessed."[1] The conditon of blessing is faith in the word of God. The redemptive idea of justification by faith originated with Abraham.[2] In the fourth chapter of Romans and in the third chapter of Galatians Paul clearly and convincingly explains the universality of the covenant with Abraham, which on God's part promised redemption and blessing for all men and on man's part required faith in the promise of God. Circumcision also, though it be not practiced outwardly, is the sign of an everlasting covenant, for "circumcision is that of the heart, in the spirit, and not of the letter."[3] The thought of foreign missions, therefore, is deeply imbedded in the Abrahamitic covenant of selection, for "the Scriptures, forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed." Abraham's journeys were missionary journeys in the interest of true religion. He not only worshiped the true God in the midst of an idolatrous generation, but also was a preacher of righteousness wherever he went. Moreover his relation to Melchisedec, king of Salem, priest of the Most High God, as explained in the seventh chapter of Hebrews, has intense missionary significance.

Covenant of Law.—The fourth Old Testament covenant, the Mosaic covenant, was a covenant of law. It was the most particularistic and nationalistic of all the Old Testament covenants, confined ex-

[1] Genesis 12: 3.
[2] Romans 4: 16.
[3] Romans 2: 29.

clusively to Israel as Jehovah's people. Yet it was clearly revealed that through Israel the moral law, given on Mt. Sinai, was to become universal in its application and observance. So the prophets interpreted the meaning and purpose of the commandments of God. Jeremiah admonishes: "If thou wilt return, O Israel . . . . . the nations shall bless themselves in Jehovah and in Him shall they glory."[1] Other prophets said the same thing. They conceived their missionary task to be the moral regeneration of Israel in order that the Gentiles might come to the light of Israel and kings to the brightness of the rising of true religion. The sixtieth chapter of Isaiah, which begins: "Arise, shine; for thy light is come," is a missionary sermon to Israelites.

Moreover, the prophets interpreted the historical events which forced the Israelites into closer relations with foreign lands and nations as indications from God that the religion of Israel should spread to these nations. The punishments of the Gentile nations are explained as acts of Jehovah's power and justice to demonstrate His sovereignty over all the earth, and to lead the Gentiles to acknowledge and serve Him.

Missionary Prophets.—While the usual missionary conception of the prophets was not that of going to all nations but rather of all nations coming to Israel, attracted by the truth and purity of its religion, nevertheless they sometimes did rise to an appreciation of the task of a world-wide proclamation of revealed truth. Thus Jonah became a foreign missionary when he went to Nineveh, and his call and mission are to be interpreted as an exhortation to all

[1] Jeremiah 4: 1-2.

Israel to fulfill its missionary obligation to the Gentile nations. Some people are so much concerned about the story of the whale that they cannot understand the story of missions in the book of Jonah.

The Psalmist also exhorts the Israelites to "declare among the people His doings," and to "declare His glory among the heathen, His wonders among all people."[1] Several of the psalms are fine Old Testament missionary hymns.

The Servant of Jehovah.—Isaiah uses an expression which has intense significance from a missionary point of view. It is the designation of Israel as "the servant of Jehovah." Almost invariably, the prophet uses this designation for the purpose of inspiring missionary effort. The servant of Jehovah is to bring forth judgment to the Gentiles, to save all the ends of the earth, to be a light to the Gentiles. Nations that did not know Jehovah are to run to Him, and are to fear His Name from the west and His glory from the rising of the sun. The forty-second chapter of Isaiah, which begins: "Behold, my servant, whom I uphold," is an Old Testament appeal to Israel to be the messenger of true religion to all other nations on the earth.

The Dispersion.—The dispersion of the Jews during and after the Babylonian captivity served to awaken the minds of the prophets of that period to a truer conception of the religious mission of Israel in the world, and gave the dispersed Jews many and wide opportunities to make effective the missionary teaching of the prophets. To a certain degree, therefore, the dispersion fulfilled the purpose of God concern-

[1] Psalm 96. Psalm 46:10.

ing the world-wide mission of His chosen people. They not only preserved and practiced their religion in foreign lands but also attracted earnest Gentile seekers of the truth, who became proselytes of righteousness or proselytes of the gate. It is estimated that 350,000 Jews were carried into captivity to the Euphrates river and beyond. Only about 50,000 returned to Palestine. The other 300,000 and their descendants were scattered abroad, some going as far as India and China. In the time of Philo about a million Jews lived in Egypt and the religious influence of those who resided in Alexandria is known to have been strong in certain circles of Greek and Roman culture. The Jewish dispersion, therefore, must be regarded as one of God's measures in the Old Testament for the preparation of the missionary task of the Christian Church.

The Synagogue.—This becomes all the more evident when we understand the significance of the Jewish synagogue as the forerunner of the Christian congregation, and the use of the Septuagint as the first translation of the Old Testament into a foreign vernacular.

The Jewish synagogues in Gentile countries, as places of public worship for the reading of the Sacred Scriptures, preaching and teaching, not only attracted non-Jews and thus served as gateways for them into the Christian Church, but they also became models in their appointment, government and liturgical services for the first Christian congregations.

The Septuagint.—The Septuagint is a Greek translation of the Old Testament, made by Jews in Egypt during the period 280 to 150 B. C. This translation

was intended not only for Greek-speaking Jews of the dispersion, but also for the purpose of extending the influence of Judaism among Gentiles who used the Greek language, the language of culture in the time of Christ. The Septuagint admirably served the first Christian disciples in their efforts to spread the Gospel of Christ. The numerous quotations that occur in the New Testament from the Old, with rare exceptions, are cited from the Septuagint. To this day this original Greek translation is the accepted version of the Old Testament in the Greek Church.

Thus the foundation stones of foreign missions, both small and great, which were laid by God in the Old Testament Church, prepared the ground for the New Testament building of Christian missions. The great commission of Jesus Christ is the last logical conclusion of the thought and purpose of God concerning the redemption of sinful men, revealed from the beginning in all His acts and works, all His covenants and promises, all His ways and words. The apostle Paul saw this very clearly after his eyes had been opened by the heavenly vision and holy baptism at Damascus, and to him, above all other Christian teachers, we are indebted for the conception of the Christian Church as the true Israel, of Christ as the true Messiah, and of the world-wide mission of Christianity, in the fulfillment of prophecy, as the true religion.

The Teaching of Jesus Christ Concerning Foreign Missions

On the foundation stone of Old Testament revelation and history Jesus Christ built His world-wide

kingdom of the New Testament. What the Old Testament prepared and predicted, what the covenants with Adam, Noah, Abraham and Moses foreshadowed concerning the universality of human redemption from sin and its consequences, Jesus Christ fulfilled in His person, His gospel, His work and His church.

To the other titles of Jesus Christ now must be added the title: The Missionary. The coming of the Son of God to the earth to redeem mankind is the matchless missionary enterprise. From heaven's point of view the earth, filled with sin and, therefore, with enmity against God, needs redemption and transformation.

To say that Jesus was not a missionary because He confined His life and labors to the land and people of the Jews, is to misconceive the purpose and plan of His mission on earth. It is true that He did not go and preach the gospel to other nations, except when He went with His disciples into Samaria and into the coasts of Tyre and Sidon; yet what He said and did, made it possible to offer salvation in His name to all people without exception, to establish a universal religion, to Christianize the world. That which Jesus Christ accomplished for all nations within the confines of one nation, is made accessible to all through the means He supplied.

To Jews First.—It was natural and necessary that the Jews, as the Old Testament people of God, to whom He gave His revelation and promises, should have had the first opportunity to secure the benefits of Christ's life and work. "To the Jew first," said

the apostle to the Gentiles, "but also to the Greek,"[1] thus restating the words of Christ, "Salvation is of the Jews; but the hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."[2] It is not true that *because* the Jews rejected Christ as their Messiah, the other nations secured the opportunity of salvation through Him. They would have been given this opportunity in any event, for the plan of salvation embraces the whole earth.

For All Men.—Jesus made it clear from the beginning of His public career and clearer as He approached the end of His life on earth, and clear beyond all question after His resurrection and before His ascension, that, though His life on earth was confined to Palestine, the benefits of His work are for all men. That He did not issue His missionary command at the outstart reveals His supreme wisdom as the great master teacher, especially in view of the misconceptions and prejudices of contemporary Israelites and the weakness and immaturity of His disciples.

Three expressions used by Jesus repeatedly, whose meaning He explained more and more fully to His disciples, are especially significant from a missionary point of view. They are: The Kingdom of God or the kingdom of heaven, which are synonymous terms; the Son of Man, which is the title Christ preferred for himself; and apostle, the title He gave His disciples.

The Kingdom of God

The Kingdom of God, as taught by Christ, is a central conception of Christianity. Whatever else it

[1] Romans 1:16. [2] John 4:22-23.

may mean, one of its distinguishing features certainly is universality. Everyone and everything redeemed and reunited with God through Christ belongs to this kingdom. In reality, because of sin, the reign of God on earth is not yet complete and absolute. The Kingdom of God, therefore, is still in the process of development, a growing kingdom, a coming kingdom. For this reason Christ taught His disciples to pray, "Thy kingdom come;" and this petition was intended by Him to express in prayer His disciples' zeal for the constant extension of the Kingdom of God on earth with universality in view.

A Kingdom of the Spirit.—The Kingdom of God is the only kingdom on earth which can claim the right of world-wide dominion, because it claims this right not by might, nor by power, but by the spirit, the spirit of Christ, the spirit of redeeming and loving service to those who need redemption, "sinners and publicans," poor and needy, weary and heavily laden, the downcast, the outcast, the poor in spirit and the persecuted for righteousness' sake, whose is the kingdom of heaven. To these the Redeemer says, "Come unto me,"[1] and they come to Him from every place and plane of life on earth. Because sin and sorrow, want and weariness, poverty and pain, distress and disease and death are universal, the Kingdom of God with its saving and sanctifying power is to be universal.

A Kingdom of the Heart.—"The Kingdom of God is within you,"[2] said Christ. It is the reign of God in the heart. It affects the inner man. It is not af-

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[1] Matthew 11:28. [2] Luke 17:21.

fected by different external conditions or by changing external circumstances. It may exist in every human heart. It may come into every human life through the means of grace, the Word and the Sacraments of the New Testament. At this point it may be noted that the Bible has been translated into practically all human languages and that the earthly elements of the sacraments, water, bread and wine, are obtainable everywhere on earth.

A Kingdom of Truth.—When Christ explained to Pontius Pilate that the Kingdom of God is the reign of truth, that ruler exclaimed, "What is truth?"[1] Other potentates, whose idea of dominion has been the rule of might, have been as perplexed as that Roman governor over the claim of the truth to supreme and universal dominion. Those who belong to the Kingdom of God, however, know what Christ means when He says, "Everyone that is of the truth heareth my voice."[2] His voice is heard in the gospel, and everyone who hears and believes the gospel is a member of the kingdom.

Nationality, local culture, geographical boundaries, social distinctions, therefore, play no part in admission to the Kingdom of God. No one is barred because he is a Hottentot or Hungarian, a heathen Chinaman or a black Barbarian, a Hindu outcast or a Hebrew refugee. The conditions of entrance may be met by anyone anywhere. They are repentance for sins and faith in Christ. The sacrament of admission is Holy Baptism. The distinguishing characteristic of citizenship in the kingdom is spiritual-mindedness, that is, having the mind which was in

[1] John 18:38. [2] John 18:37.

Christ and minding what he said. Not as though the Christianization of those who belong to the kingdom were ever complete and perfect in this sinful world, but in and through them the process of Christianization is always moving onward to completion; and to the extent to which they are Christianized and are Christianizing others the Kingdom of God is coming on earth.

True Worship.—The universality of the Kingdom of God is implied, also, in Christ's definition of true worship as prayer in truth and spirit, anywhere and everywhere.[1] The fact that Christ so described prayer in a conversation with a Samaritan woman makes it the more significant. In the eyes of the Hebrews Samaritans were outcasts, forbidden to enter the temple at Jerusalem. Neither caste distinctions nor national differences prevent the worshiper of the true God from saying, "Our Father, Who art in heaven." No place is holier than any other, when the Christian desires to pray. But Christian prayer is possible everywhere only if Christians are present everywhere. The Christianization of the world, therefore, is demanded by the very conception of New Testament prayer.

Sayings of Jesus.—Many sayings of Jesus emphasize the universality of his redemption. He said, "I am come into the world," "I am the light of the world."[2] To his disciples He said, "Ye are the light of the world,"[3] and "Ye are the salt of the earth." The field of Christ's saving effort is the world. The net is cast into the sea and the apostles are fishers of men. The fire which Christ kindles is not a local

[1] John 4:24.
[2] John 8:12.
[3] Matthew 5:14.

conflagration, but is sent on the earth. The Son of Man has power on earth to forgive sins. The Saviour came to seek and to save the lost without distinction. He is the Good Shepherd of other sheep besides those in the fold of Judaism.

Parables of Christ.—In the choice of characters in His parables Christ avoided nationalistic and provincial terms and chose illustrations which are universally applicable. The kingdom of heaven is like unto a man traveling into a far country, a man who has two sons. One does not need to know the habits and customs of the Jews in order to understand His parables and apply them. Thus in His matchless parable of the Good Samaritan, in which He strikingly teaches the universal obligation of brotherly love, He makes the object of this love a man without any distinguishing marks. All the other characters in the parable are national or social types—Samaritan, Levite, Priest, but the one whom love serves is simply a man, a man in need, any man in need. The lawyer's question, "Who is my neighbor?" is skillfully changed by the parable to read, To whom am I neighbor?[1] And now every good neighbor is known as a good Samaritan, though many people do not know what kind of person a Samaritan of old was. The Good Samaritan *par excellence* is Christ himself, the good neighbor of every needy, helpless, mortal man on earth.

The Son of Man

The Ideal Man.—Jesus Christ is the Son of Man. This title definitely refers to His humanity. He was

[1] Luke 10:36.

a human being, "found in fashion as a man." But that is not all. This title identifies Jesus Christ as the ideal man, the only man who can claim to be what a man ought to be. In him are no imperfections of class or caste, of nationality or nature, of culture or custom, of heart or habit, of sex or sentiment, of temper or temperament. He is neither an oriental nor occidental man, though he was a Jew of Palestine by birth and environment. He is every man's big brother and ideal. Even though this title meant nothing more than human perfection, it would deserve mention and merit among all men to the ends of the earth, and so call for the spread of His teachings and the portrayal of His faultless example to every human being in the world.

The True Messiah.—Jesus used this title as a synonym for the Messiah, a substitute for "The son of David," which He never employed in speaking of Himself. The only time He used the title, "The son of David,"[1] was in a conversation with Pharisees, when He tried to show them the error of their false messianic hopes. He did not wish to be the king of the Jews as the successor of David and Solomon, though He was "of the house of David." He did not wish to rule as an earthly king over Israel. He wanted a title which should distinguish Him as the king in the kingdom of heaven on earth, and so He chose the title: The Son of Man.

The Second Adam.—This title undoubtedly refers to the prediction of the prophet Daniel, who saw "one like the son of man," to whom was given dominion

[1] Mark 12:36.

and glory and a kingdom, that all people, nations and languages should serve him, his dominion being an everlasting dominion.[1] The prophet beheld, as it were, the man who, as Adam's descendant, should be the second Adam, the second man, with all other descendants of Adam eliminated as unworthy and disinherited. To this son, as to Adam's sole heir, all the perfections of man are imparted, to him all power over nature and dominion over the whole earth are given. He is the representative man, the chief of men, the supreme man, the superman. The same thought with the same implication is expressed by the Psalmist in the 45th Psalm, in which the representative of the human race is called the king, who is "fairer than the children of men."[2]

The Substitute.—The Son of Man received the inheritance of all that God intended for man in the creation, however, not for Himself but for those whom He represented and who had lost their inheritance—the race of sinful men. His mission on earth was to restore to them the good gifts and powers of the inheritance ordained for the children of Adam from the foundation of the world. He, therefore, became the substitute for all men in the sufferings and death demanded by divine justice for the redemption of the human race. Christ used this title most frequently in direct relation to His sacrificial, propitiatory work of suffering and obedience. The Son of Man is the Lamb of God, that taketh away the sin of the world. He is the High Priest of the New Covenant. He is the Mediator, the King, the Judge. So comprehensive in its meaning is this title, that its use by Christ

[1] Daniel 7 : 13-14. [2] Psalm 45 : 2.

makes absolutely consistent and necessary His final command to make all men His disciples, all nations His kingdom.

Apostle

That Jesus fully understood the purpose of His mission on the earth is evident from the official title He gave His first disciples. "He chose twelve, whom he also named apostles."[1] By the use of this title at the very beginning of His public career He called them to be missionaries to the whole world. The Greek word apostle and the Latin word missionary are synonymous. Both mean, one who is sent out or away on a mission. The twelve must have understood, also, when they accepted this title, that they were to propagate the religion He taught them. They knew that they were to be His witnesses, to teach all men His gospel, to extend His kingdom to the ends of the earth.

It is true that when Christ sent out the twelve on their first missionary journey he sent them to the Jews only and expressly forbade them to go "into the way of the Gentiles" or "into any city of the Samaritans."[2] This first apostolic activity was a practice tour intended to train the disciples for their future work as teachers of all nations. When the time came for them to do world-wide missionary work He instructed them to preach "in His name among all nations, beginning at Jerusalem."

Christ's Missionary Sermons and Sayings

Jesus preached His first sermon at Nazareth.[3] It

[1] Luke 6:13. [3] Luke 4:16.
[2] Matthew 10:5.

provoked His fellow townsmen to wrath, when they heard Him say that non-Israelites were to share in the fulfillment of the Old Testament promises. He offended their narrow Jewish prejudices when He asserted that above all widows in Israel the Sidonian widow of Sarepta was chosen to receive the special favor of Elias, and above all lepers in Israel the Syrian Naaman enjoyed the blessing of a cure. His words, "No prophet is accepted in his own country,"[1] implied that he would be accepted in other countries as a teacher sent from God. That first sermon leaves no room for doubt concerning Christ's purpose to include the Gentiles in His plan of salvation.

The same purpose prompted the telling of the story of Jonah to another audience, the holding up of the men of Nineveh as examples of repenting sinners, and the reference to the queen of Sheba.[2] Again the offence given to the Jews was not that Jesus claimed to be greater than Jonah and Solomon, but that He expressed the purpose of including the nations (*goyim*) in His messianic kingdom. Twice He said that many would come from the east and the west, from the north and the south, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

When He cleansed the temple in Jerusalem He cried, "My house shall be called of all nations the house of prayer."[3] When He was in Samaria, where the despised Jewish half-breeds lived, and called His disciples' attention to the ripening grain fields, He said, with undoubted reference to Samaria and other non-Jewish countries, "The fields are white already

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[1] Luke 4:24. [3] Mark 11:17.
[2] Luke 11:31.

to harvest . . . I send you to reap."[1] Once when the Jews were especially hostile He cried: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."[2]

Christ clearly indicated His purpose to include the Gentiles in the plan of salvation in His parable of the marriage feast, in which the servants are commanded to go into the "highways," and in the parable of the Good Shepherd, in the words, "Other sheep I have . . . . them also I must bring and they shall hear my voice." The parables of the leaven and of the mustard seed may legitimately be interpreted as implying the inclusion of the whole human race and the whole life of man in the plan of salvation. When Mary anointed His feet at Bethany, He exclaimed, "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her."[3] This is a definite prediction of world-wide Christian missions.

Christ's predictions concerning the end of the world, also, are intensely significant in their relation to Christian missions. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."[4] In the parable of the sheep and the goats He included all nations, separating goats from sheep in all of them.

Christ Received Gentiles.—Not only did Christ say that Gentiles would be received into His kingdom, but He also accepted non-Israelites as His disciples and blessed them. He praised the great faith of

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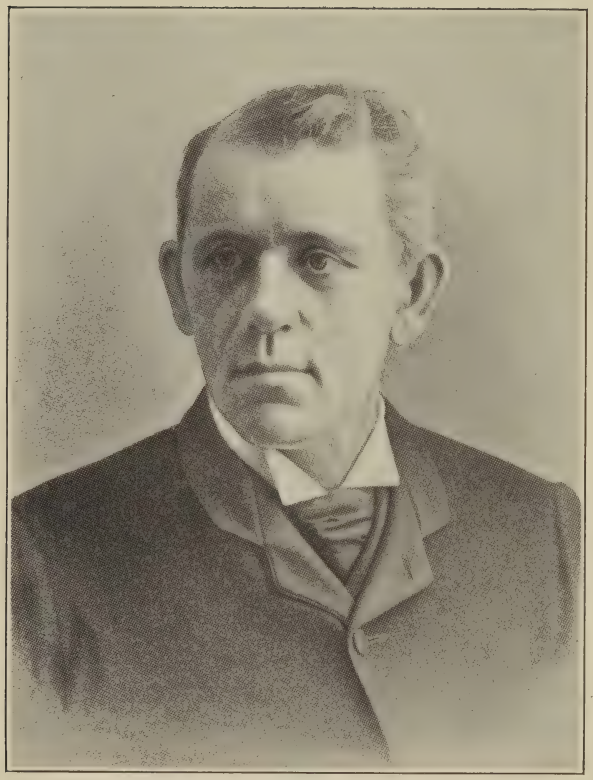
[1] John 4: 35.
[2] Matthew 21: 43.
[3] Mark 14: 9.
[4] Matthew 24: 14.



Dr. David A. Day

A Missionary Anniversary Procession in Guntur, India

Dr. L. L. Uhl on the right elephant.
Dr. and Mrs. J. Aberly on the left elephant.
Dr. Anna S. Kugler, M.D., stands in the foreground.

THE NUMBERS ON THE ARCH

80 Years of Lutheran Mission History in India.
50 Years of Service, Dr. L. L. Uhl.
33 Years of Service, Dr. and Mrs. Aberly.

the Canaanitish woman. His words, "Let the children first be filled,"[1] imply that afterwards the Gentiles also should have something to eat, partake of the children's bread, and be recognized as members of the household of God. The hour for their inclusion as a whole had not yet come; but as a guarantee of their inclusion He blessed the home of the Syro-Phœnician woman.

Another non-Israelite whom He admitted into His discipleship was the centurion of Capernaum, whose servant He healed. In this case He did not hesitate to perform the miracle, probably because the centurion was a proselyte and was highly recommended by the Jews who knew him; but that Jesus regarded this Roman officer as one of the first-fruits from the Gentile world, is clear from His words to those who heard His conversation with the centurion.[2]

During the last days of His earthly life certain Greek proselytes, who had come to Jerusalem to the feast, wished to see Jesus. Their coming to Him led Him to deliver a remarkable missionary sermon, in which He welcomed all men everywhere to come to Him. This is His missionary invitation: "If any man serve me, let him follow me." And this is His missionary promise: "I, if I be lifted up from the earth, will draw all men unto myself."[3]

The Great Commission.—All of the four Evangelists record the great commission or its equivalent. Matthew's version of Christ's parting injunction is the most familiar. Mark's is shorter. Luke, both at the close of his gospel narrative and in the opening

[1] Mark 7:27. [3] John 12:20, 32.
[2] Matthew 8:10-11.

chapter of the Acts, quotes words of Christ, which indicate that He gave His apostles detailed instructions concerning their missionary task. John records words of the risen Christ in connection with one of His appearances, which have the same meaning as the great commission: "As my Father hath sent me, even so send I you."[1]

What a world of meaning lies in the few words of the great commission![2] It fixes the power and authority of Him who gave the command: "All power in heaven and on earth." It defines the character and the sphere of the missionary work to be done by His church: "Go and make disciples of all nations." It describes the mode and means of missionary operation: "Baptize and teach." It furnishes a creed to be confessed by converts: "In the name of the Father, and of the Son, and of the Holy Ghost." It assures uninterrupted divine guidance and blessing: "Lo, I am with you always." It sets the goal for missionary effort: "The end of the world."

Every Disciple a Witness.—The apostles obeyed the great commission; but they did not make its fulfillment their exclusive obligation. They laid upon every disciple of Christ the duty of bearing witness and of helping to carry the gospel into all the world.

The first to preach the gospel beyond the borders of Judea were not apostles in the strict sense of that term, but evangelists. Philip, the evangelist, won the first convert in Samaria and baptized the eunuch of Ethiopia. The first missionaries among the Gentiles in Antioch were men of Cyprus and Cyrene. The

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[1] John 20:21. [2] Matthew 28:19-20.

apostles not only knew of these developments but encouraged them. The first controversy which arose among them did not turn on the question of the admission of Gentiles into the Christian Church, but on their admission only after certain Old Testament requirements, notably circumcision, had been observed by them. Similar ceremonial questions have vexed and hindered missionary operations among non-Christians ever since, but the universality of the plan of redemption has never been a matter of Christian controversy.

That all the apostles did not at once leave Jerusalem and travel into all parts of the world to preach the gospel, must not be construed as a misunderstanding of the great commission. They were simply complying with Christ's express injunction to begin their missionary work in Jerusalem and Judea.[1] They may have been inclined unduly to prolong this geographical beginning, just as some Christians to this day have over-emphasized the need of the gospel in the homeland to the disparagement of foreign missions; but persecutions and the destruction of Jerusalem forced the apostles to go elsewhere and preach the gospel. Tradition sends them into various countries of Africa, Asia and Europe; but it is evident that the apostles could not literally and fully complete the obligation of the great commission. It has remained for the Christian Church to do that in the progressive expansion of Christianity. As long as the great commission stands at the close of the gospel records, Christianity must be a missionary religion, and foreign missions

[1] Acts 1:8. Luke 24:47.

must remain one of the supreme tasks of the Christian Church, until at the end of the ages the ends of the earth actually have been reached.

QUESTIONS

Old Testament Foundation Stones of Foreign Missions

1. Why is the Bible a missionary book?
2. What fundamental doctrines of true religion, taught in the Old Testament, have peculiar missionary significance?
3. Wherein lies the thought of universality in each of the Old Testament covenants?
4. Give the missionary interpretation of the Old Testament designation "The Servant of Jehovah," as applied to Israel.
5. Explain the missionary significance of the synagogue.
6. How did the Septuagint serve the missionary effort of the Apostolic Church?

The Teaching of Jesus Christ Concerning Foreign Missions

7. Why is the Kingdom of God necessarily a world-wide kingdom?
8. Quote a number of sayings of Jesus, which refer to the world-wide influence of His life and teachings or to that of His disciples.
9. Mention a number of parables which require a missionary interpretation.
10. Why is the title "The Son of Man" peculiarly significant from a missionary point of view?
11. What is the meaning of the title Apostle?
12. Quote the great commission.
13. Why is the obligation of the great commission not exclusively an apostolic obligation?

CHAPTER II

HUMAN FORCES

The Missionary

Paul was the first and foremost foreign missionary of the Christian Church, and, as such, the greatest individual human force in foreign missions.

Thirty-three years elapsed between the birth of Jesus Christ and His death on the cross. Thirty-three years elapsed between the crucifixion of the Saviour of the world and the martyrdom of His great apostle Paul. During the first thirty-three years of the new era Christianity was established by its Founder as the true and universal religion. During the next thirty-three years the universality of Christianity was demonstrated in the missionary success and teaching of Paul. More than thirty-seven times thirty-three years of Christian history have passed, and still its universality remains unrealized, because the Christian Church has failed to complete Christ's missionary program in the spirit inaugurated by the great apostle to the Gentiles.

Paul's Apostleship.—Not John, the beloved disciple, not Peter, the impetuous, assertive spokesman of the Twelve, not any one of those who enjoyed Christ's intimate companionship for three and one-half years and who heard Him deliver His great missionary command on the mount of Ascension, was chosen by the Master to be the chief advocate of His plan of world-

wide redemption. An outsider, a Jew of the dispersion, a man of Tarsus in Cilicia, a converted enemy and persecutor of Christians, whom the other apostles reluctantly admitted to their inner circle, a man who probably never saw Jesus in the flesh, never heard a single one of His sermons, never saw a single one of His miracles, became Christ's choice instrument for the discipling of the nations. To compensate for his disadvantage and to give him the stamp and standing of an apostle, the glorified God-man vouchsafed to Paul a marvelous vision of Himself and gave him a special apostolic commission.

Author, Theologian, Organizer.—The importance of the life and work of Paul as a Christian missionary cannot be overestimated. He not only spread the gospel throughout the most important and influential regions of the then known world but also laid the foundation of the Church Universal in its theology and in its polity. Except, possibly, for the epistle of James, Paul wrote the first New Testament Scripture —his letter to the Thessalonians. His other letters constitute a large portion of the New Testament. He also influenced the composition of another large portion, including the Acts, in which his missionary activity is reported, and the gospel narrative written by Luke, one of Paul's traveling companions and mission helpers. Paul's religious statements and system, which became normative for all future theologians, were produced by the exigencies of his varied missionary contacts and controversies, concerning which he wrote to his converts and congregations. In consequence of his missionary work and experiences, moreover, he became the pioneer organizer of

the life, activity and government of the Christian Church. He was undoubtedly, next to Christ, the greatest benefactor of the human race.

Paul's Missionary Career

The missionary careers of the other apostles are nebulous, veiled in unreliable tradition. That of the apostle Paul is reported in detail. Step by step we follow him from country to country, from place to place on his missionary journeys, observing what he did, hearing what he said, knowing what he suffered, learning how he worked and understanding why he succeeded. We see the life and activity of the congregations he established, unfolding under his careful attention. We know their difficulties, their sins, their contentions, their problems, their virtues, their triumphs in the new faith and in the pursuit of the new ideals of holiness, which he taught them. We may look even into the inner recesses of the great heart of this missionary and see his unwavering faith, his loyal love, his grievous anxieties, his keen disappointments, his triumphant hope, his wonderful plans, his unparalleled success. The record of his missionary activity in the Acts and the reports which he wrote in his letters, furnish a veritable mine of information concerning the times in which he lived, the people whom he influenced, the conditions under which he labored. They reveal a heathen world grown old and decadent, hastening to its ruin, called by this disciple of Christ to halt on its downward course, and then by him, one man against a world-empire, turned around and led into a new path of thought, faith and

life. They show how he did this marvelous thing simply by preaching and teaching a new religion which, despite terrible persecutions, gained an impetus during the sixteen years of this man's missionary activity, which was irresistible, swept aside all opposition and established its claim of universality.

Sixteen Years a Foreign Missionary.—We possess reliable and detailed information concerning only a third of Paul's life. That which is recorded in the Acts and in Paul's letters covers a period of only sixteen years, from the time of his first missionary journey in 46 A. D., to his imprisonment in Rome from 58 to 62. The two periods concerning which we know little or nothing are those which precede and follow his missionary activity. In the first two chapters of Galatians Paul lifts the veil to some extent and reveals what he did during the fourteen or fifteen years intervening between his conversion and simultaneous inner missionary call at Damascus, and his official commissioning by the congregation at Antioch in the year 46. This was the period of his missionary preparation, during which he studied Christianity and to some extent preached it.

In the twelfth chapter of II Corinthians he refers to certain revelations which he received during this period. Otherwise we know very little concerning those years which were of the greatest importance for his theological development and missionary preparation. Concerning his childhood and early manhood he tells us that he was born in Tarsus and that, as a student in Jerusalem, he sat at the feet of Gamaliel. Again, after the abrupt conclusion of the Acts the veil is only slightly lifted by Paul himself in the let-

ters he wrote in or after that imprisonment. Christian tradition is strangely meagre and unreliable concerning the closing years of the great apostle's life. Some authorities conclude that he died in prison, others that he was released and undertook a fourth missionary journey in the regions of his former activity, or in Italy and Spain.

Paul's Missionary Letters

All of Paul's letters were written by him to mission congregations, helpers or converts, with definite mission problems and purposes in mind. Not one of them was composed as a technical theological treatise, despite the fact that the Christian Church has valued them almost solely from a theological point of view.

Their Missionary Purpose.—Paul wrote his first letter to the Thessalonians in order to strengthen the new faith of the recent converts there, who were enduring persecutions like those which he and Silas had endured during their comparatively brief stay in that city from which they barely escaped with their lives. He also wished to encourage them to lead consistent Christian lives, despite the temptations of surrounding heathenism. His references in his first letter to the nearness of the return of Christ to this earth was misunderstood and he wrote again to remove this misunderstanding, urging his converts to fortitude, calmness and industry, while they looked for the second Advent.

Paul wrote his letter to the Galatians to prevent his converts in the congregations of the province in Asia Minor, called Galatia, from being misled by teachers from Jerusalem, who impugned his apostolic

authority and his personal character, and insisted that all Christians should observe the Jewish law and be circumcised. In this letter Paul laid the theological foundation for the doctrine of Christianity as the one, true and universal religion. It, therefore, has exceptional value as a missionary document.

In his first letter to the Corinthians he wrote in answer to a letter from that church asking guidance from him in several important matters touching dissensions and disorders among his converts. In his second letter the apostle expressed his gratitude for the kindness and obedience of the majority of the congregation and defended himself against attacks from the minority, who had been influenced by other teachers. Converts and congregations in foreign mission fields may learn many valuable lessons from these letters.

In his letter to the Romans he wrote to introduce himself as a Christian missionary, who wished to include the capital city of the empire in his missionary program, and explained to those who had never heard him preach, the gospel message which he wished to bring also to them. This letter is the only one which approaches the character of a theological treatise.

His letter to the Ephesians was a circular letter addressed to mission congregations in Roman Asia, some of which he probably had established and all of which had to face the danger of being misled by Judaizing separatists. He, therefore, emphasized the unity of all Christians in Christ, the invisible divine Head, and the character of Christianity as the religion for all nations. The contents of the letter are closely related to those of his epistle to the Colos-

sians, who were converts of his disciple and colaborer Epaphras.

The epistle to the Colossians was written at the solicitation of Epaphras to combat dangerous philosophical speculations concerning the relation of God to man through the mediation of spirits and concerning all matter as being inherently evil and, therefore, in opposition to God. The Colossians were being misled by teachers of these errors to worship angels, on the one hand, and on the other to adopt an ascetic life. Against these errors Paul sets the life, work and person of the historical Christ as the one, all-sufficient Mediator, the Head of all creation, in whose fellowship and service all evil is overcome. All missionaries have learned the need of just such corrective literature for new converts, and some have produced it to combat other non-Christian philosophies.

Paul's letter to the Philippians, with its warm expression of personal affection, reveals a congregation, whose progress in Christian faith and life gave the missionary great joy, but which still needed from him counsel, warning and encouragement.

His letters to Timothy and Titus were letters of admonition and instruction to mission helpers, who were to be his successors as leaders of the Church. His letter to Philemon was, as it were, a postal card to a friend concerning a certain family difficulty.

The importance of Paul's letters as New Testament Scripture lies in the fact that they were written within twenty years after the death of Christ, record the content of his missionary preaching, express his religious convictions and reflect the faith and teaching of apostolic Christianity.

Paul's Missionary Example

Paul is the example of all Christian missionaries in his flaming zeal for the spread of the gospel in all the world. He employed all his gifts and talents in winning souls for Christ. He was indefatigable as a propagandist of Christianity. He never dissipated his energy or wasted his time in unrelated enterprises. He was in every sense a whole time missionary. With unbounded enthusiasm, however, he combined sanity of judgment, patient effort and steadfastness of purpose. His mission in life was to preach and teach the gospel to those who had not yet heard it. He did not need to devote any time or attention to the establishment or conduct of schools, to medical practice, to institutions of mercy or to building operations. This does not mean that the subordinate agencies of modern missionary work are to be condemned and discontinued because Paul did not employ them; but it does mean that their use is justifiable only when they are really subordinated to the main purpose of Christianization.

Paul is exemplary in his missionary adaptability. The well-known passage in the ninth chapter of I Corinthians, which he concludes with the statement that he was made all things to all men that he might by all means save some, does not sanction compromises with non-Christian doctrines and practices. Paul was not a Greek to the Greeks and a Jew to the Jews in the spheres of religious faith or morals; but he adapted his one message of salvation through Jesus Christ to the mental capacity of his audiences and avoided the mistake of overemphasizing matters of indifference.

A Missionary Statesman.—Paul is exemplary in his missionary leadership. He was more than an evangelist; he was the organizer of the life, activity and government of the Christian Church. Coupled with his message of salvation by faith in Christ was his constant exhortation to holiness of life as the fruit of Christian faith and not as a work of the law. In his insistence on sanctification he was explicit in his requirements concerning Christian conduct in matrimony, in the home, in business, in social and civil life. He sought not only to convert individuals but also in every place established an organized congregation with common Christian life and activity. He made the congregation the unit of Christian society, but not so as to make each congregation an isolated and unrelated unit. He provided for church order, discipline and government. He instituted the office of the Christian ministry and arranged the orderly conduct of public Christian services. He made the Christian Church a permanent and living organization. He was a missionary statesman of the right sort and of the highest order.

Missionary Methods.—The principles of Christian missions, which Paul taught and practiced, are normative for all times and places; but his missionary methods need not be followed by all missionaries in every detail. Each missionary must work with the material and the tools he has. Paul's quickest and best approach to the Gentiles whom he wished to reach, was through the Jewish synagogue, where he found proselytes who had been attracted by the monotheism and moral ideals of Judaism. They gave him a sympathetic hearing. They read the Sep-

tuagint, which Paul used in his sermons and quoted in his letters. Not many missionaries to foreign countries find such advantageous starting points.

Unlike most foreign missionaries Paul did not need to learn a foreign language. He was master of two widely diffused languages, the Aramaic-Hebrew and the Greek language, which fully served his missionary purposes wherever he went.

The field in which Paul labored, the Roman empire of his day, was a powerful political entity, in which law and order prevailed. All parts of the empire were controlled from Rome as its center. Good roads on land and many ships at sea made travel comparatively easy over the routes which Paul chose for his missionary journeys. His choice of cities or larger towns as strategic starting points for his missionary work, was a wise policy under the circumstances. It is not necessarily the only policy of missionary strategy. Indeed, Paul also did rural evangelistic work, as for instance in Galatia, and he always encouraged the spread of the gospel in all regions round about the central station.

Church and Missionary Finance.—Paul's manual labor as a tent maker has been cited as exemplary; but there is no reason to believe that he always and in every place supported himself. In Thessalonica and Corinth he worked at his trade for a living so as not to create the impression that he was dependent upon his converts in the same manner as the priests of the non-Christian religions. In other cities he accepted gifts and remuneration from his converts and congregations, as for instance from the Philippians. He also encouraged them to help one another financially.

He arranged extensive collections of funds for the needy congregation in Jerusalem. To solve the difficult financial problem of the support of the local congregations and of their missionary and benevolent activity he inaugurated a system of church finance, to which the Church is returning after centuries of experimenting along other lines. It is that of weekly, proportionate, systematic giving as a part of the regular public worship on the Lord's Day.

There is a wide difference between the external circumstances of apostolic missions and those of our modern times in non-Christian lands. Consequently our present day missionary methods may not always be similar to those which Paul used. Nevertheless the purpose of Christian missions remains the same for all times. The foreign missionary today, like Paul, the first missionary, is a maker of Christian disciples, a builder of the Christian Church, a promoter of the Kingdom of God on earth.

The Foreign Missionary Today

To this day the personal, living, active and productive forces in foreign missions are the foreign missionary and the native worker.

The foreign missionary, like the minister in the home church, is the officially called and appointed messenger of God to bear the gospel of salvation through Jesus Christ to sinful men. His preaching and teaching is to work repentance, faith and godly living in and through his converts. He is sent by the Church to the foreign field with the commission to open the Book, as Jesus did in Nazareth, and say:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The missionary's whole life, all he says and does, is to testify that this scripture is fulfilled through Christ in the ears of all Christians and non-Christians who hear and see him.

The foreign missionary is the living link between the home Church, which sends him, and the Church in the mission field, for whose existence and growth he lives and labors.

Twofold Aspect of Missionary's Work.—After the new missionary reaches the mission field he finds that his work assumes a twofold aspect: one towards non-Christians who are still to be reached by the gospel and who constitute the overwhelming proportion of the inhabitants of the mission field, and the other towards converts to Christianity already baptized and added to the Church by former missionaries and their native helpers. In larger and well-organized missions like our mission in India, the missionary is called upon to devote much of his time and attention to the native Christians; and he functions as a missionary largely through the native Christian workers, who look to him for advice and guidance. In our India mission each district missionary has from 100 to 200 native workers under his supervision. In our other missions the missionary is associated with fewer native workers and it is one of his chief missionary problems to help to produce a larger number of efficient workers. In the educational, medical and other departments of

mission work, also, the missionary must rely to a large degree on native Christian teachers for evangelistic influence among the students in school, patients in hospitals and dispensaries, and among non-Christians employed or attracted. Nevertheless, in any field or department of mission work the zealous missionary always finds opportunity to try his own hand at the great and difficult task of direct evangelization through preaching, teaching and conversation.

Missionary Qualifications

The chief responsibility of the Board of Foreign Missions in regard to missionaries lies in the selection of qualified men and women. The call and public commissioning by the Board are the official certification of the Church that the person chosen is qualified for the appointed task. The commissioning, following ordination, may be regarded as an act of installation. To the people to whom the missionary is sent the call and commissioning are a guarantee that he is a faithful and true witness of the doctrines and life of the sending church.

Selection of Missionaries.—Not only because he is to be the accredited agent of the home Church and the guide and counsellor of the native Church in the mission field, but also for his own sake, because the missionary must be sure that he has chosen his appointed life-work, the candidate for foreign service has a personal right to the most inquiring, comprehensive and thorough consideration of himself, his aptitudes, his acquirements, and his preparation for missionary service. The process of selection, which

may last a number of years, invariably includes a careful physical examination by a medical adviser of the Board or a physician appointed by the Board, because no one should undertake foreign service who suffers from an organic disease or chronic weakness. Good health is required for effective work, especially in the tropics. Wives of missionaries, also, must pass this examination. As a rule, on account of social conditions in non-Christian countries and because the Christian home is a powerful factor in the missionary enterprise, men are advised to marry before they leave for the foreign field.

Theological students are always called subject to their ordination. For them and for all other it is required that written recommendations of character and qualifications be furnished by their pastors and others, who know them intimately. Conferences and interviews with board secretaries, in particular the candidate secretary, and correspondence covering the life, relations, studies and preparation of the candidate are intended to lead to conviction on the part of the candidate and of the Board that the choice has been made in accordance with the will of God, and that the right line of preparation is being pursued.

Some of the other qualifications for missionary service, besides a sound mind in a sound body, are the spiritual qualifications of Christian faith, love and hope, a thorough knowledge of the Bible and Christian doctrine, which are primary qualifications, familiarity which church life and activity, linguistic ability, ability to teach, adaptability to new surroundings and strange people, sympathy with sinful and suffering fellow-beings, common sense and good

judgment, willingness to work harmoniously with others, patience blended with courage and steadiness of purpose despite difficulties and discouragements.

Student Volunteers. — Many candidates are influenced more or less by the Student Volunteer Movement. This movement has been criticized for urging upon young men and women the decision for service abroad before the Church through the Board of foreign missions has extended a call. The Student Volunteer decision, however, is not a decision to serve but a decision to willingness and readiness to serve when the external call comes. This should be the attitude of every sincere disciple of Christ in obedience to the great command. Moreover, the movement has diligently and successfully cultivated among students in many institutions the study of missions in all phases and fields, and has impressed upon many young men and women the missionary obligation as related to their own lives. The Student Volunteer pledge is so qualified that if one who takes it does not go to the foreign field, he or she may still keep it by devotion to the cause of foreign missions in the home Church. It is the justifiable boast of the movement that its detained volunteers are zealous mission workers in their home congregations.

Inner Call.—In any event the foreign missionary must first have an inner call before the external call of the Church reaches him or her through the Board of foreign missions. St. Paul, the first and greatest Christian missionary, received his inner call in a miraculous manner at the gate of Damascus. Then he had to wait patiently and prepare diligently for years in the face of the opposition of the other

apostles, while the church at Jerusalem withheld its sanction, until he got his external call from the congregation in Antioch. The inner call to missionary service may be conveyed by the Holy Spirit in various ways. He usually employs some earnest friend to convey it. This inner call may be defined as a spiritual influence producing willingness and readiness to grasp the opportunity personally to respond to the obligation of the great commission of the Lord Jesus Christ.

Missionary Preparation.—For the theological student there is no better advice concerning preparation for foreign service than to say: "Make the most of your opportunities at the theological seminary." This is said with the understanding that the theological seminary not only provides a course of study in missions, but also encourages each professor to manifest a missionary spirit and give the missionary interpretation of his subject which the Bible itself and the history of the Church demand. It is taken for granted, moreover, that courses are offered on the theory and practice of missions, the history of missions, Biblical pedagogy and comparative religions. Some subjects, which are desirable and which a theological seminary is not expected to provide but which may be taken in a school of missions, in side courses or summer courses, are: ethnology, anthropology, political and economic science and geography, missions and world movements, sociology, business methods, elementary medicine, hygiene, sanitary science and phonetics.

For women candidates the best preparation is a regular college course. In some cases a normal course

may suffice. The woman missionary in any sphere except medicine and nursing, and even in those to some extent, is primarily a teacher, and unless she has learned the art of teaching, she will be severely handicapped in her mission work.

The desirable age for a man to begin his service as a foreign missionary is from the twenty-fourth to the thirty-fifth year of age, for a women before her thirtieth year.

It has been suggested that missionary candidates might well make a thorough study of the fields to which they are about to go. This is desirable but not essential. Most Boards prefer to have men say that they will go where the need is the greatest, leaving the study of the field as a part of the life-work of the missionary to be carried out in the field itself. The same general principle holds in regard to language study.

Language Study.—The first task of the missionary after he reaches the foreign field is the study of the vernacular of his field, the people who inhabit it and their habits of thought, life and religion. It is his primary duty as a missionary to learn to know them well. His efficiency in mission work depends upon it. In India the new missionary must spend his entire first year in the study of the vernacular, and most of his second year in the same study, while he assists an older missionary. He is required to pass a first language examination at the end of his first year of residence and a second examination at the end of the second year. A third year is optional. In conjunction with this language study there is now provided a course on Hinduism. The language study is

under the general direction of a committee of the organized mission, and the examinations are conducted by a selected group of missionaries from various missions in the same language area. Each missionary student of the language has a *munshi* or language teacher, employed by the mission. This arrangement has not been entirely satisfactory and an inter-mission language school for the Telugu area is under discussion. Other language areas have such schools. After the missionary has resided in the country two years and has passed his examination he is placed in independent charge of work and receives his first increase of salary. Only in exceptional cases is a missionary assigned work before he has passed his second examination.

In Japan all new missionaries spend a year in a language school in Tokio. Some take a second year, but the consensus of opinion inclines to the desirability of continuing language study during the second and succeeding years in personal contact with native life, while the missionary is engaged in assisting some older missionary or, when there is a lack of missionaries, after he assumes charge of a station.

In Liberia only the English language is used along the coast and the missionaries at the main station need to know no other language. Those, however, who go into the interior must learn Kpele, which is now being studied by new missionaries under the direction of a missionary teacher at Kpolopele. Missionary Leonard is the first man who has reduced this language to writing. He has translated the gospel according to St. Mark into Kpele, published by the American Bible Society.

In British Guiana only English is required at present, though fine opportunities await the man who will learn Hindi, the language of the east Indian immigrants, and Arawak, the language of the inland aborigines.

In Argentine the missionary needs to have a good command of Spanish. The study of this language may be advantageously begun in America.

The assignment of the work of the missionary is made by the mission organization on the field. Those who have specialized training, such as doctors, nurses, educationalists, agriculturalists, engineers, business men and women, are assigned to their special departments.

Salary.—The principle which guides the Board of Foreign Missions in its financial relations with the missionary is that sufficient support shall be provided to enable the missionary to live and work in good health and spirits, without financial anxiety or physical discomfort and with maximum efficiency. It is very desirable that all debts be paid or arrangements be made for their payment by the missionary through the Board before leaving America. In each mission the missionary, married or unmarried, receives salary, paid monthly as a rule, according to the living conditions of the country in which the missionary labors. In Japan and in Buenos Aires, therefore, the salaries are somewhat higher than in India or Liberia.

Allowances.—Before sailing each missionary receives a fixed amount as an outfit allowance, with which needful things for the journey may be purchased. His traveling expenses by direct journey to the field are paid. His salary begins when he reaches

the field. The following allowances under the rules of the mission are granted in addition to salary: Children's allowance according to scale, a dwelling for the missionary and his family, heavy furniture, repairs to buildings and furniture, language study allowance, medical allowance, vacation allowance, official postage, taxes, widow's and disabled missionary's allowance, pension after the age of seventy. These allowances provide for variety of income according to need.

The terms of service in India are uniformly seven years for married and unmarried men, and five years for women missionaries. In Japan and Argentine the same rule applies. In Liberia the term for all missionaries has recently been reduced to twenty-seven months, because the climate has a very debilitating effect on the missionary. For British Guiana no rules as yet have been adopted.

Furlough.—The furlough period in America lasts from six to eighteen months, the shorter period for Liberia missionaries on account of their frequent furloughs. The furlough period is used by the missionary for (1) rest and recreation, (2) renewed contact with the home Church through deputation service, by which, also, the home Church is encouraged to continue and increase its missionary effort by gift and prayer, and (3) further preparation through special studies. The first furlough is now regarded as the final period of missionary preparation, experience having shown that the first term of service abroad reveals to the missionary, the mission and the board in what direction or department of work the missionary is best fitted to serve.

The scale of furlough salaries is the same for all missionaries, irrespective of the foreign field, being adapted to the scale of living in America and the terms of service in the field. They are slightly lower than field salaries for missionaries from Japan and Buenos Aires, slightly higher for those from the other fields. Furlough allowances, also, are the same for all missionaries. Furlough salaries and allowances begin when the missionary leaves the field and end when he again reaches the field after furlough.

The missionary as a rule retains his membership in the home Church, though some have preferred to identify themselves fully with the native Church by joining a local congregation in the mission field. The main reason for retaining membership in some congregation at home, despite long separation from it, is that the missionary should preserve his or her status as the representative of the home Church and his or her position as a mediating agent of the home Church in relation to the native Church. The consular, diplomatic and other agents of a government, residing in foreign countries, remain citizens of the country which has appointed them. American missionaries should, also, remain citizens of the United States of America. Our experiences with missionaries of other national citizenship during and after the war have clearly demonstrated the desirability of the protection afforded by American citizenship for missionaries in the service of American boards.

What, then, is the conclusion of the whole matter concerning missionaries? It is this: For foreign mission service men and women are needed, to whom the foreign mission enterprise is not a matter of inci-

dental concern, of adventure or experiment, of temporary employment or transient enthusiasm, but a matter of vital concern and supreme importance, of loving obedience and life-service. We need men and women with deep conviction and confidence of purpose, who choose this service in the face of any and all objections which indifference or prejudice at home may raise, and who will persevere in this service despite all obstacles met in the foreign field. The foreign mission enterprise, more than any other undertaking of the Christian Church, calls for men and women who are eager to make disciples in obedience to Christ's last command, and who want to serve Christ's redemptive purpose for the world where disciple-making is most needed and most difficult; men and women whose minds and hearts and lives have been prepared by divine grace and trained by Christian education to undertake great things for God; humble, self-sacrificing men and women, courageous, faithful, true-hearted men and women, fulfilling their high calling as apostles, messengers, martyrs, witnesses, angels of Jesus, angels of light, angels of the churches in the mission fields.

QUESTIONS

The Missionary

Paul, the First Missionary

1. What position does Paul occupy in the Christian Church in consequence of his missionary work?
2. Into what three periods may the life of Paul be divided?
3. How long was Paul actively engaged in mission work?
4. Define the missionary character of each of Paul's letters.
5. Mention some of the points in which Paul was exemplary as a missionary.

6. What methods characterized Paul's efforts to make Christian disciples?
7. What system of church and missionary finance did Paul establish?

The Foreign Missionary Today

8. For what purpose are missionaries sent to non-Christian lands?
9. Which are some of the chief qualifications for foreign mission service?
10. How does the foreign missionary usually spend his first year or two in the mission field?
11. Through whom does the foreign missionary most effectively work in his evangelistic efforts?
12. What principle guides the Board of Foreign Missions in the payment of missionaries' salaries and allowances?
13. For what purpose do missionaries use their furloughs?

CHAPTER III

FORCES IN OPPOSITION

The chief forces in opposition to foreign missions are the non-Christian religions of the mission fields.

This statement will be criticized by those who regard non-Christian religions not as obstructive but as parallel forms of religious teaching, with lines of truth relatively shorter and less distinct than Christianity. They deplore the use of the term *false,* as applied to any religion. They believe in the theory of religious evolution, not in special divine revelation. They quote certain parts of Paul's sermon to the Athenians: "Whom ye ignorantly worship," and "that they should seek after the Lord, if happily they might feel after him and find him." They also use the twentieth verse of the first chapter of Romans: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." They overlook or ignore Paul's conclusion: "So they are without excuse," and again, "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator," and again, "Who changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and fourfooted beasts and creeping things." Paul held that all forms of heathenism show indications of religious devolution.

Some modernists admit Buddha, Confucius, Mohammed and other teachers of non-Christian religions as lesser lights into the temple of the world's great men of religion, giving Christ the chief place but not granting him the unique distinction of being the one, true and perfect revelation of the Heavenly Father. In this they follow the example of certain philosophers of the first Christian centuries. They lay stress on the elements common to Christianity and non-Christian religions, and boast of their fair-mindedness in making comparisons. It is true that there are certain moral precepts which non-Christian religions share with Christianity; but in the sphere of morality as well as that of religion, non-Christianity invariably shows marks of decline. A few non-Christian religious teachings and beliefs may seem to present similarity with certain Christian truths, but on closer examination all these resemblances are clearly surface resemblances. There is no essential similarity, for example, between the doctrine of the triad of Hinduism—Brahma, Vishnu and Siva, and that of the trinity of Christianity—Father, Son and Holy Spirit. The idea of the *avatars* of Hinduism, of the popular god Krishna, as an incarnation of Vishnu, is far removed from the Biblical teaching of the incarnation of the Son of God in the person of Jesus Christ.

While the Christian missionary must never offer or accept compromises with a non-Christian religion, lest he undermine the strength and influence of his work as a missionary, he should avoid a hostile attitude in his approach to non-Christians as individuals. Though he be the opponent of the non-Chris-

tian religion of his mission field, he is the friend and helper, teacher and lover, guide and brother of his fellowmen, his fellowsinners, the non-Christians. He comes to save them from their sins and errors by the preaching and teaching of the gospel truth. He comes to persuade them to believe and follow Christ. He comes to compel them to come into the kingdom of God by the compulsion of truth and love. He comes in the spirit of Jesus, "Who when He was reviled, reviled not again; when He suffered, threatened not." He comes in the spirit of the more excellent way of missionary effort, taught in the thirteenth chapter of First Corinthians, written by the first and greatest Christian missionary for all missionaries.

Compelling Christian Convictions.—The foreign missionary must have three compelling convictions. The first is the fundamental Christian conviction that there is only one true religion, which is Christianity. There is none other name under heaven given unto men, whereby we must be saved, than the name of Jesus Christ. Christian faith is the only faith which is adequate to meet the needs of all men everywhere. This conviction, while uncompromising towards untruth and half-truth, will not make the missionary unfriendly toward serious-minded non-Christians nor incapable of finding and valuing all the good that can be found in any people.

The second compelling conviction is the conviction that, whatever the religious faith and moral standard of non-Christians may be, they are capable of knowing the truth, of believing in Christ and of finding salvation through Him. No matter how far astray or how far down non-Christians may have

gone, the gospel is intended for them also and for them all.

The third compelling conviction is, that it is the will of God that all men should be saved and come to the knowledge of the truth. Salvation not only is possible but it also is provided in Jesus Christ, the crucified and risen God-man, Redeemer of the world.

These convictions safeguard the missionary against intolerance and prejudice, encourage him to work against the heaviest odds, make and keep him sweet and sympathetic, patient and humble, happy and successful.

The Religions of India

The religious forces in opposition to Christianity in India are Hinduism and Mohammedanism, more properly called Islam.

Modern Hinduism.—Modern Hinduism is the accumulated product of three thousand years of religious thinking and practice apart from the revelation of the true God and His word. Hinduism is rooted in ancient writings called Vedas, the earliest of which, the Rig Veda, is a remarkable collection of 10,000 verses of ancient lyric poetry, addressed to the principal Aryan gods, Varuna, Indra, Agni, Surya, Soma and others. The primitive nature worship of the Rig Veda period, probably 1500 to 800 B. C., yielded to an elaborate form of ritual, known as Brahmanism, which gave prominence to the priest and produced a priestly code, the Brahmanas, which were written in the seventh century before Christ. They are prosaic directories of worship under the guidance of the Brahmins, the priests. Each Brahmana is a

handbook to one of the Vedas and was meant to teach the priest to do his part in the worship of the gods. Besides sacrificial directions and explanations, these books also contain a great deal of mythology, philology, literary lore, grammar, theology, mysticism and magic. They are said to be the most tedious, absurd and uninteresting books in the world.

Later than the Brahmanas are the Upanishads, books which were written as conversational speculations on the nature of religion. These form the foundation and starting point of India's great Vedantic system of religious thought. One of the books, the Baghavadgita, is an epic which deserves a passing notice. For well nigh two thousand years it has swayed the mind and heart of India. It has attracted the attention and admiration of scholars in Europe and America. It is perhaps more read and studied by educated Hindus today than any other book of religion. In it the Hindu may be said to call for a saviour, a saviour incarnate for the good of man, incarnate to give a clear revelation of the will of God.

Caste.—Institutional Brahmanism introduced the most compact and tyrannical system of social life and customs, that the world has ever known—the system of caste. This system continues to be the paramount practical feature of the religion of the Hindus. The divisions and subdivisions of caste are innumerable. In general the traditional divisions are: 1. The Brahmins or priests; 2. Kshattryas or warriors; 3. Vaisyas or merchants and agriculturalists; 4. Sudras or artisans. Below these are the Panchamas, the "depressed classes," the outcasts. The members of one caste keep themselves socially separate from all

other castes, eating, drinking, living and laboring, marrying, dying and being buried in their respective castes. To break caste is the most grievous of sins, for which abject and carefully prescribed atonement must be made. The caste system for ages has strangled all personal ambition, choked aspiration and held back progress in India. It has made unity of thought, purpose and action for the common good practically impossible, and has fostered suspicion, jealousy and selfishness. Above all it has preserved the social superiority and influence of the priests as the religious autocrats of India, and has been one of the great impediments to the work of Christian missions.

Buddhism.—Jainism and Buddhism, which arose in the sixth century B. C., were reactions against ceremonial Brahmanism. The Jains are noted as temple builders and have carried to an extreme the doctrine of the preservation of animal life. Almost every city in western India, where the Jains are found, has its animal hospital. In the temple at Kutch five thousand rats were kept and fed as an act of reverence. More than two-fifths of the Jains live in Bombay and its native states, including Baroda. They are mostly traders, merchants or bankers, wealthy, intelligent and in some respects progressive.

The founder of Buddhism was Gautama, the Buddha, that is, the Enlightened One. He was a devout prince and an earnest seeker after truth. He is said to have become suddenly illuminated as he sat one day beneath the sacred bo tree at Buddh Gaya. He died about 477 B. C. The greatest impetus was given to Buddhism in India by King Asoka

in the third century before Christ. He did for Buddhism what Constantine did for Christianity. He organized it as a state religion. He assembled a council to determine the faith, issued edicts promulgating its principles, established a state department to encourage its growth, sent out missionaries to preach its doctrines and created an authorized version of the Buddhist scriptures. Buddhism has practically disappeared from the land of its birth, but its influence is deeply imbedded in modern Hinduism, and it still maintains itself as a distinct religion in Ceylon, Burma, Tibet, China and Japan.

Buddhism may be briefly defined as a system of ethical self-culture and negative philosophy. Gautama had no place in his religion for a supreme being. His teachings began and ended with man. Man unaided by any superior being may work out his destiny by his own powers. Yet man's need of an object of reverence and worship, and his tendency to seek external supernatural aid has led to the elevation of Gautama into deity, as an object of worship. There are today more images of Buddha in a pagoda in Burma than there are idols in any Hindu temple in India.

Doctrines of Modern Hinduism.—The outstanding teachings of modern Hinduism, which is an eclectic religion, derived from the above named and other sources, are:

1. The repeated appearances of deities in human form. These appearances are called avatars. This doctrine, as it relates especially to the gods Siva and Vishnu, has produced the modern cults of Saivism, Vaishnavism, and Saktiism. The devotees of these

cults indicate their allegiance by characteristic marks on their foreheads and bodies. A mark in the form of a trident is universally worn by the devotees of Vishnu. Three horizontal lines drawn across the forehead and other parts of the body denote the worshipers of Siva. Tantric sects use the swastika. Saktiism is the worship of the generative force as typified in goddesses, especially the wife of Siva in her many forms and characters.

2. Pantheism, the doctrine of the divinity of the universe as such and as a whole. Hindu pantheism holds that man and the material and spiritual world are manifestations of an ultimate, impersonal It, absolute and unknowable. It denies the existence of a personal God.

3. Polytheism and its inevitable idolatry. Hinduism most conspicuously manifests itself in the popular worship of millions of deities made in the forms of human beings, of animals of all kinds, of birds and creeping things, of imaginary beings, grotesque in appearance, partly human and partly animal. The elephant-headed god, Ganesha, and the monkey god, Hanuman, are popular idols. This hydra-headed polytheism is the most offensive feature of modern Hinduism.

4. The doctrine of illusion (Maya). For all Hindus the highest aim in life is to be freed from the illusions of mind and body. These illusions create the sorrows and misery of life. The path of redemption is fourfold: By works or the observance of ritual and caste rules; by faith or devotion to a personal deity; by ascetic rigor (Yoga); and by knowledge, which is the final way of emancipation.

5. The doctrine of Karma and transmigration. Karma is the law of retributive justice according to merit. This law is said to pursue the soul through millions of rebirths, requiring that the "uttermost farthing" of demerit be paid. Each soul in its rebirths "eats the fruit of the previous life, of which it neither remembers nor knows anything."

6. The reabsorption of the individual soul into the all-soul. After endless reincarnations the soul is received into Brahm, involving a final state of absolute unconsciousness and impersonality This is Nirvana.

Modern Reform Movements.—The reform movements of the present day contribute to the restlessness of the popular mind in matters of faith. They reveal the fact that modern life has thrust upon the Indian people a bewildering number of new religious ideas and ideals. Some of these movements, such as the Brahmo Samaj, are animated by Christian principles and ambitions, though clinging to many of the ancestral forms of religion. Others, like the Arya Samaj, are less radical in their spirit of reform and are opposed to Christianity. All of them, however, are a serious menace to orthodox Hinduism. Theosophy, which accepts some of the fundamental principles of Brahmanism, assumes an attitude of uncompromising hostility to Christianity, while it seeks to reduce all religions to the ashes of such elements as they may seem to have in common.

A missionary who spent a lifetime in India, Dr. John F. Jones, author of "Krishna or Christ," and other books and pamphlets on Hinduism, says: "Not a belief in doctrines but conformity to certain customs and institutions enables one positively to call himself

a Hindu. There are only two absolutely necessary qualifications for membership in Hindu society today —subordination to the Brahmin and membership in an organized caste. In other respects the Hindu has very great freedom. Among other characteristic features of Hindu society are a belief in the divine origin and authority of the Vedas and a reverence for sacred animals, especially the cow."

Islam.—India has a larger Moslem population than Persia, Arabia, Turkey and Egypt combined. Of the sixty-two millions of Moslems within its borders, twenty-five and a half millions are found in Bengal, fourteen millions in the Punjab and Northwest Frontier Province, nearly seven millions in the United Provinces, over four millions in Bombay and four millions in South India. The Mohammedans of North India are mostly Sunnih or orthodox. The sect of the Sh-ahs does not number more than five millions in all India.

Moslems divide their religion into two parts: *Iman* or dogma and *Din* or ritual. Under the head of dogma come the six articles of faith concerning God (Allah), angels, sacred books, prophets, the day of judgment and predestination. Dr. Samuel M. Zwemer in "Islam: A Challenge to Faith," says that "the conception of God is negative. Absolute sovereignty and ruthless omnipotence are his chief attributes, while his character is impersonal. The Christian truth that God is love, is to the learned Moslem blasphemy and to the ignorant an enigma."

Islam teaches that there are three kinds of angels: the good angels, the jinns or genii, either good or evil, and satan with his demoniac host.

It has four sacred books: the Law of Moses, the Psalms of David, the Gospel of Jesus and the Koran. Orthodox Moslems hold that all but the Koran now exist in a corrupted form and their precepts have been displaced by the final book given to the great prophet Mohammed. The Koran is a little smaller in bulk than the New Testament. It has 114 chapters bearing fanciful titles, such as the cow, the bee, women, the ant, the spider. It contains a jumble of verses concerning law and legends, prayers and imprecations without chronological order, logical sequence or rhetorical climax. It is full of historical errors, contains monstrous fables, is full of superstition and teaches slavery, polygamy, divorce, religious intolerance, the seclusion and degradation of women.

Many Old Testament personages are revered as prophets of God, and Jesus Christ is classed as a prophet; but Mohammed is the first and greatest of all prophets.

The day of judgment occupies a large place in the creed of Islam and the Koran. Paradise is a garden of sensual delight.

The predestination of the Moslem creed is pure fatalism, which denies all free agency in man and declares that he is necessarily constrained by the force of God's eternal and unchangeable decree to act as he does. Religion is *Islam,* which means resignation.

La ilaha Illa'llahu Mohammad Rasulu-llah, which means, There is no God but Allah; Mohammed is the prophet of God, is repeated on every occasion by Moslems throughout the world.

In the observance of their ritual Moslems pray five

times each day in Arabic formulas, at dawn, just after high noon, two hours before sunset, at sunset, and two hours after sunset. They fast during the month of Ramadan. They give legal alms (sakat) amounting to about one-fortieth of their income. They undertake a journey to Mecca in Arabia in vast numbers from all parts of the world at the time of the great pilgrimage (Hajj).

The Missionary's Attitude.—In his attitude towards Hindus, Mohammedans and other non-Christians, the missionary must avoid on the one hand the extreme of denunciatory attack, which alienates, and, on the other hand, overemphasis on resemblances with Christianity, which are more apparent than real. His message must be a positive explanation of Christian truth so adapted as to appeal to the non-Christians, whom he meets, and to win them for Christ. It will win them if presented in the spirit of love and not of condescension to inferiors. For the Western missionary today to convey the message of the gospel in the manner and with the emphasis which India needs for its full acceptance, is a task requiring great skill, wisdom and grace.

The Religions of Japan

Turning to the religions of Japan, we characterize briefly: Shintoism, Confucianism and Buddhism.

Shintoism.—Shinto, "the way of the gods," is Japan's most primitive and characteristic religion. It is a mixture of emperor, ancestor, and nature worship. Its gods are the imperial line and innumerable ancestors, whose lives were made memorable by great deeds. Its only moral code is loyalty to these. It has

no teaching concerning a future life. It is a non-ethical religion without a consciousnes of guilt and lacking an urge toward personal virtue. Its prayers are for the warding off of calamity and evil, security for the household, bountiful harvests and success.

The Japanese have erected shrines on every high hill, surrounded by magnificent cedar or camphor trees. At the foot of a crag or the approach to a waterfall or around a great tree, reverent fingers twist straw ropes in token of their worship of the beautiful, the grand or the extraordinary in nature. In Japanese mythology the sun goddess, Amaterasu, is exalted as the source of life and food, as well as the ancestress of the imperial house.

Shintoism glorifies simplicity and racial unity. "The shrines with their shingled roofs, simple lines and straight-grained woods, bare of ornament, foster simplicity in the worshiper. Before each shrine there is a jar of holy water, into which the worshiper dips his fingers as a symbol of the purification of his life from defilement." The way of salvation for the Shintoist is the assertion of native, natural purity, following one's own instincts, and loyalty to the emperor.

Confucianism is a system of ethics and civics combined. It teaches faith in the order of the universe. Confucius once said, "Honor the gods, but keep far from them." His central idea was man in his right relations to parents, superiors, brothers and friends.

Bushido, "the way of the knight," based on Confucianism, exalts the warrior ideals of Japan, and is an important factor in the ethical thought and life of many Japanese.

Buddhism.—Japanese Buddhism is different from Buddhism in India. In Japan it is divided into twelve main sects. One sect (Zen) exalts contemplation and intuition, self-reliance and self-mastery. Another (Shin) offers salvation by repetition of the name of Amida, the all-pitiful one. The Nichiren sect is pantheistic and teaches that man unaided can work out his own salvation; but it has attached itself to the Shinto belief in the rice god, Inari, who is supposed to punish those who offend him by inflicting fox-possession.

The philosophy of Buddhism is elaborate and deep-going, but it has no personal god with whom man can talk and walk and work. It has no everliving, ever-present saviour, to whom the soul burdened with sin can look for forgiveness and salvation. It is a religion of despair and negation. It looks upon the world as a place of pain, an abode of evil, a source of unending sorrow. To it life is a round of unceasing rebirths, old age, disease and death. Both the world and the individual in it move in cycles, going forth only to come back to the places from which they started. History always repeats itself. The individual has no rights and no liberty, but is forever doomed to bondage on the wheel of destiny. There is no personal existence in any form. Release from existence is heaven. A remerging into nature, the first great Cause, is the goal of all life. Japanese Buddhism has no uplifting power, no saving grace, no ennobling virtue.

The Christian missionary in Japan must be intellectually alert, sympathetic and considerate, assuming the attitude of a friend and companion. He

must, however, be loyal to the truth as it is in Christ Jesus and lead a consistent Christian life. He must never stoop to ridicule. He must learn to work with the Japanese Christian leaders in the fullest cooperation. In facing the unusual religious conditions of Japan today, he must guard against creating the impression that Christianity is solely a system of thought, on the one hand, or on the other hand only a system of ethics. The leadership of the missionary must be of a spiritual type and must rest upon his knowledge and impartation of the great truths of the Bible, manifested in his life and conversation.

The Religion of Interior Liberia

Animism.—The religion of the primitive inland tribes of Liberia, Africa, is animism, which is a belief in spirits, magic, fetishism, amulets and taboo. Animism is so complex and multiform, that no attempt to describe it in a few words can be adequate. The mind of the animist is constantly occupied with fear of the thousand and one evil-minded spirits, imps and demons around him, who inhabit and control anything and everything, and who would crush him, if they could. They are supposed to be constantly seeking opportunities to do so. The fetish, the charm, the amulet, the medicine-making, the sand-playing, the religious rites and ceremonies are all attempts to cajole or appease, to cheat or to conquer the troublesome spirits. The underlying idea of all animism is the idea of spirits being in natural objects, working in natural phenomena and forces, and possessing men.

From this notion has arisen a whole series of beliefs about the living and the dead, the state of existence of the departed and their relations to the living. In some if not all forms of animism, a vague belief in a Supreme Spirit has persisted, but he is seldom if ever worshiped, being regarded as too far away and too inaccessible to need attention. Our missionaries in interior Libera have not yet been able to give us sufficient information concerning the peculiarities of the animism of the inland tribes, and a vast field of first-hand information concerning this primitive religion still lies uninvestigated.

Un-Christian Lives and Principles in Opposition

Besides the non-Christian religions in our mission fields there are other forces in opposition to foreign missions, such as the non-Christian lives of nominal Christians in non-Christian lands, the un-Christian principles which sometimes animate Christian individuals, groups and governments, and the glaring inconsistencies and failures of some Christians in our own land. It is the task of the home Church to overcome these opposing forces within its own gates not only for its own sake but also for the sake of the Christian conquest of the non-Christian world.

Dr. Arthur J. Brown in his book "Rising Churches in Non-Christian Lands," presents a severe indictment against many traders, travelers and officials, who outnumber missionaries in Asia and Africa and who by their conduct create against Christians an in-

discriminate hostility. Meanwhile the men whose evil example is doing so much to prejudice the good name of Christianity abroad are the very ones who sneer at the Christians and loudly assert that foreign missions are a failure. It severely tries the new faith of native Christians to see white men openly do the things that the Bible forbids them to do—swear, get drunk, gamble, cheat, profane the Lord's Day, insult women.

The great war was a frightful illustration of the fact that nations are not Christian, although many of their citizens may be. In practically all Western lands international relationships are still based, as a rule, upon desire for commercial, territorial or political aggrandizement. Gladstone said that the history of governments is the most immoral part of history.

The vice-mayor of Tokio during a visit to the United States wrote: "The young people in my country cannot help seeing that Christians in America care most about material things, not about the things of the spirit; that there is little reverence in America and many evil conditions. That leads them to wonder if Christianity is really as good as the missionaries say."

Regarded from this point of view there is some truth in the saying: "Christianize America and America will Christianize the world." The further and fuller Christianization of nominal Christian lands and peoples is, therefore, a serious foreign mission problem.

QUESTIONS

The Religions of Our Mission Fields

1. What are the prevailing non-Christian religions in our mission fields?
2. What was Paul's attitude towards non-Christian religions?
3. What should be the attitude of Christian missionaries today towards non-Christian religions and towards non-Christian individuals?
4. Mention several compelling convictions of Christian missionaries.
5. What are the two great religions of India today?
6. What sacred books are revered above all others by Hindus?
7. What system of social life did Brahmanism introduce?
8. Describe this system.
9. Who was Gautama?
10. Mention and explain some of the teachings of modern Hinduism.
11. Why must Islam be included as one of the religions of India?
12. Which are the five chief doctrines of Islam?
13. Explain each of these doctrines.
14. What are the characteristics of Moslem ritual?
15. Which is Japan's most primitive and characteristic religion?
16. Briefly define Shintoism, Confucianism and Buddhism in Japan.
17. What is Animism?
18. What other influences besides non-Christian religions are opposing forces to Christian missions in foreign countries?
19. How does the saying, "Christianize America and America will Christianize the world," apply to foreign missions?

CHAPTER IV

FORCES IN THE FIELD

The religions of the world today are divided into two classes: Christian and non-Christian. Thirty-four per cent or about one-third of the population of the earth is Christian, the other two-thirds is non-Christian. There are three general divisions of the Christian religion and three of the non-Christian religions.

Christian Groups.—The smallest group of Christians is that of the Greek or Eastern Catholic Church, with a constituency of 121,000,000.[1] The lands which are predominantly influenced by Greek Catholicism are Russia, Rumania, Bulgaria and Greece. The next largest group is that of the Protestant Church, with 167,000,000 members. Great Britain, Holland, Germany, Switzerland, Denmark, Sweden, Norway, Finland, the United States of America, Canada and the Christianized parts of Australia and South Africa are predominantly Protestant. The largest Christian group is that of the Roman Catholic Church with its center in Rome and its head in the pope. There are 288,000,000 Roman Catholics in the world, forming the larger portion of the population of Italy, Spain, Portugal, France, Austria, Ireland, Mexico, Central and South America. The followers of Jesus Christ throughout the world constitute the largest religious division. There are 587,000,000 Christians.

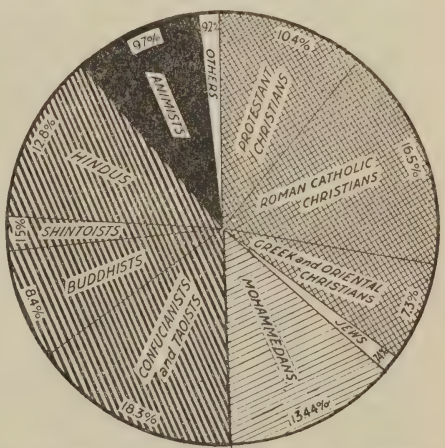
Non-Christian Groups.—The three non-Christian

[1] World Almanac Statistics.

forms of religion are Judaism, Mohammedanism, more properly called Islam, and Paganism. The Jews, who for thousands of years have held a prominent part on the world's stage and are scattered all over the earth, number only 15,000,000.

Islam, with 227,000,000 adherents, had its origin in Arabia and spread eastward into Persia, Mesopotamia, Afghanistan, Beluchistan, China, India and the East Indies, and northward and westward into Syria, Palestine, North Africa and Europe. The faith of Islam may be almost entirely encompassed within the two tenets: "There is no God but God (Allah) and Mohammed is his prophet."

All non-Christians except Jews and Mohammedans are included under the general term of paganism, which embraces more than one-half of the population of the world or 874,000,000. Paganism predominates in Japan, China, Siam, Burma, India, most of the islands of the East Indies, and the larger part of Australia, the central and south-central portions of Africa, and the central parts of South America.



THE RELIGIOUS DIVISIONS OF THE WORLD. CHRISTIANITY EMBRACES 34.2 PER CENT.

The graph on the preceding page shows the relative strength of the religions of the earth.

Mission Business.—It has been estimated that $45,000,000 a year are being spent by the Protestant Churches of America and Europe in their foreign mission enterprises,[1] that $400,000,000 have already been invested by them in mission property throughout the world, and that 40,000 men and women are engaged in this enterprise in non-Christian lands. Add to this estimate what the Roman and Greek Catholic Churches are doing, statistics for which are not readily available, and it is no exaggeration to say that modern Christian missionary work is the largest as well as the most comprehensive effort of the Church.

A General Survey of Our Foreign Fields

The five non-Christian peoples to whom the foreign missionaries of the United Lutheran Church in

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[1] The Secretaries of the International Missionary Council have obtained the following figures of contributions for foreign missions received by the societies cooperating in the national missionary organizations that are represented in the Council. Only funds for recurring expenditures in the maintenance of missionary work are included. All capital expenditures for property and sums spent on work among people professing the Christian religion, have been excluded. An annual expenditure of about $45,000,000 in obedience to the great commission of Jesus Christ is surely a clear evidence of the vitality and missionary zeal of Protestant Christianity.

Australia	$797,378
Belgium	1,889
Denmark	423,940
Finland (3 Societies)	81,256
France	100,471
Germany	1,190
Great Britain	10,695,300
Netherlands	393,188
U. S. A. and Canada	29,305,774
Norway	754,690
Sweden	1,300,687
Switzerland (3 Societies)	249,177
Africa (4 Reformed Church Synods)	322,942
	$44,421,396

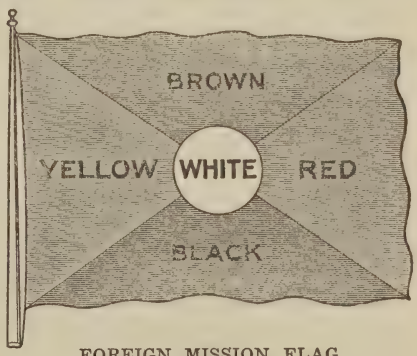
JAPANESE LUTHERANS AND MISSIONARIES IN TOKYO, JAPAN

LUTHERAN YOUNG MEN OF LIBERIA, AFRICA, DISPLAYING GARMENTS MADE BY THEM AT A MISSION STATION.

America are preaching the gospel of Jesus Christ represent the great racial divisions of mankind.

The foreign mission flag of our Church, therefore, contains all the colors of the complexions of the human race: brown, black, yellow, red and white.

For our Church the brown field in this flag stands for the Telugus and Oriyas in India; the yellow field, for the Japanese and Chinese; the black field, for the Kpeles and allied tribes in Liberia, West Africa; the red field, for the Arawak Indians in British Guiana, who are related to our North American Indians. The white field stands for the home Church, the circle of missionary influence and effort. The Spanish speaking inhabitants of Buenos Aires, Argentina, South America, among whom we have missionaries, are nominal Roman Catholics.



FOREIGN MISSION FLAG

Location of our Foreign Fields.—The five mission fields of our Church are located in the Madras Presidency of India; in the islands of Kyushu and Hondo, Japan; in Liberia, West Africa; in British Guiana and Buenos Aires, South America and in the Shantung province of China. The geographical diversity of these fields is strikingly interesting.

India is a large peninsula, which juts out from the southeastern part of the continent of Asia. In

area it is about one-half the size of the United States of America; in population it is three times larger.

Japan is a group of four large and a thousand or more small islands, which lie off the eastern coast of Asia and have an area about the size of the state of California, with a population of 60,000,000. If the islands of Japan were transferred to the eastern coast of the United States, they would extend from Maine on the north to Cuba on the south, with Tokio, the capital, opposite Cape Hatteras, North Carolina.

Liberia, the only negro republic in the world, is a small country on the west coast of Africa, as large as the state of Ohio, with a population estimated at 2,000,000.

British Guiana and Buenos Aires, Argentine, are three thousand miles apart. The one is a small tropical colony of Great Britain, located in the northern part of South America; the other is the largest city in the republic of Argentine, with a population of nearly two millions.

Our Foreign Mission Rivers.—The location of our foreign mission fields is facilitated by the fact that every one of them except Japan is associated with a river. The Rajahmundry field in India lies along the banks of the Godavery river; the Guntur field, south of the Kistna river. These are two of the important rivers of India, which are regarded by all Hindus as sacred streams. Our field in Liberia is bisected by the St. Paul River, the second largest river in the country, and is bounded on the north by the Loffa and on the south by the St. John River. The outstations in our British Guiana mission field are located on the Berbice River, and Buenos Aires is on

the La Plata River. These are our foreign mission rivers.

Latitude of Fields.—Three of our foreign fields are located in the tropics. The India mission lies between 16 degrees and 18 degrees north latitude, on the same parallel as Porto Rico and the Virgin Islands. Liberia and British Guiana are each about 5 degrees above the equator. The Japan mission and Buenos Aires are on opposite sides of the equator, the one about 33 degrees north, the other about 35 degrees south latitude. When it is winter in Japan and the United States of America, it is summer in Argentine. Our China mission field in the Shantung province is on the 36th degree north latitude on a parallel line with southern California and southern Virginia.

Travel Routes.—Missionaries bound for India travel by the shortest route to Europe, through the Mediterranean, Red and Arabian seas to Bombay and then cross the peninsula by rail, or around Cape Comorin to Colombo, Ceylon, and then across to the mainland, where they entrain for Madras and Guntur or Rajahmundry. By making close connections in Europe the journey lasts about six weeks. Those who go to Japan or China cross our North American continent to the Pacific coast, where they take a steamship for some port in Japan or China. The entire journey by land and sea consumes about four weeks. To reach Liberia our missionaries may take a direct steamer from New York to Monrovia but prefer to break the monotony of such a long sea voyage by stopping over in Europe. Either way the voyage lasts from four to six weeks. British Guiana is reached in fifteen days by boat from New York through the

waters of the West Indies; Buenos Aires in about a month by a sea voyage southward through the Atlantic Ocean across the Equator and along the coast of South America.

Sociological Contrasts.—The sociological contrasts between the Christian converts in our foreign fields are noteworthy. In India the majority of Christians have been won from the depressed classes, commonly called outcasts and known in India as Panchamas. The caste designations of those who have responded most extensively to the preaching of the Gospel are *Malas* and *Madigas.* They are poor and ignorant people, who for ages have occupied the lowest places in Indian society. As yet not many of the middle and high castes have accepted holy baptism, but the influence of Christianity is gradually extending to these classes in many ways.

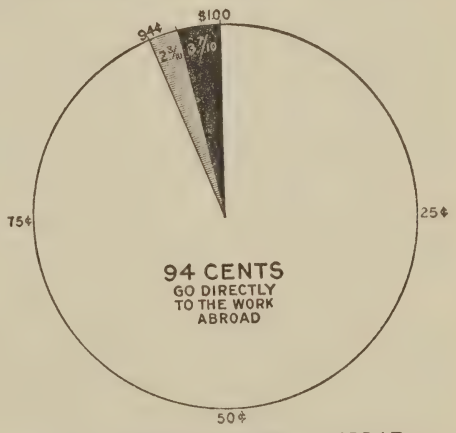
In Japan most of the converts are from the middle and student classes, especially the latter. While in India there are frequent mass movements, which bring many thousands into the Church, whole villages sometimes being baptized at one time, in Japan converts are made more slowly by individual evangelistic effort. The influence of the Japanese converts, however, is relatively greater and more effective individually, because of their better education and higher social standing.

In Liberia the mission work formerly was largely confined to the Americo-Liberians, the descendants of freed slaves, living along the coast. Within recent years our missionaries have made earnest efforts to reach the primitive tribes of aboriginal negroes in the interior. In 1923 Zozo, a station near the bound-

ary line of French Guinea, was added to the two other interior stations, Sanoghie and Kpolopele.

The non-Christians reached in British Guiana are red-skinned South American Indians and indentured East Indians and their descendants, who came from that part of British India where the Hindi language is spoken.

Financial Forces.—The foreign mission work of the United Lutheran Church in America now requires an annual expenditure of over $800,000. The budget adopted by the Board of Foreign Missions for the year 1923, including missionaries' salaries, appropriated $253,000 for the India Mission, which is nearly 60 per cent of the total foreign expenditures. The Japan mission got $118,000, or about 25 per cent; the Liberia mission $44,500, or 10 per cent; Buenos Aires $26,000; British Guiana $4,700. The congregation in New Amsterdam receives an income of about two thousand dollars a year from property and funds left in trust by the original founders. Its funds are invested in government bonds and one hundred shares of the Royal Bank of Canada.



YOUR FOREIGN MISSION DOLLAR
3 7/10 PER CENT FOR HOME ADMINISTRATION; 2 3/10 PER CENT FOR LITERATURE AND PUBLICITY; 94 PER CENT FOR THE FOREIGN FIELDS.

The home base expenditures for administration, literature and publicity, in the amount of $44,000, are about six per cent of the entire expenditure. The graph on the preceding page shows how the money was spent.

While $525,000 was the sum fixed by the United Lutheran Church as the annual apportionment during the years 1921-23, less than 65 per cent of this apportioned amount was paid into the treasury. As a consequence the Board of Foreign Missions continued to suffer financially on account of an indebtedness carried over from the first biennium of the merger. To relieve its financial embarrassment and to provide for imperative advance work in all foreign fields a special appeal was made in 1923 under the title of the Foreign Mission Forward Fund to secure at least $300,000.

To the $350,000 realized from apportionment payments, the Women's Missionary Society added $150,000, one-fifth of the total income, designated for the support of women's work abroad; and the balance of the Board's income was received through contributions for special purposes, for the support of foreign mission pastors and proteges in foreign fields.

Missionary Forces.—More important than the financial forces in the foreign mission enterprise are the missionary forces. Money contributions are a substitute for personal service. With a confirmed membership of over 800,000 the United Lutheran Church in America has 175 missionaries in its overseas service, an average of 4,500 members at home contributing for every missionary serving abroad.

Number of Missionaries.—The India mission em-

ploys nearly sixty per cent of the missionary forces or 115 missionaries, of whom 80 are women—wives of missionaries or single women. Some wives of missionaries are placed in independent charge of mission work and all of them exert more or less missionary influence in and through their homes. Of the 35 missionaries at work in the Japan mission 21 are women, six of whom are single women. Thirty missionaries are serving in our Liberia mission, of whom 19 are women—nine single women and ten wives of missionaries. In Buenos Aires there are three ordained missionaries, of whom two are married; in the British Guiana Mission one ordained man and his wife. The wives of missionaries placed in independent charge of mission work have the right of voice and vote in the organized mission; otherwise they have the right of voice only.

Besides ordained missionaries unordained men are employed in two of our missions. One in India is a physician, one a teacher in the college and two are agricultural missionaries. In Liberia two are physicians, one a teacher, one a builder, one an engineer and one an agriculturalist. Their standing and salary are the same as those of ordained men.

Native Forces.—Not only foreign missionaries but also native workers must be counted in the missionary forces. Indeed, the success of any mission depends largely upon the number, consecration and efficiency of its native workers, whose testimony concerning Christ and Christianity to their fellow nationals is of the profoundest and most far-reaching importance. On account of its longer history and greater number of converts the India mission excels

in the number of men and women employed as teachers, evangelists, catechists and pastors. It has 3,000 native workers of all grades; the Japan mission has 20, the Liberia mission 26, the Buenos Aires mission 12, and the British Guiana mission six. To produce these native missionary forces training schools of various sorts and especially theological seminaries are essential mission institutions.

The human forces of men and money at work in our foreign mission fields grow stronger as the work develops in response to the increasing missionary zeal and effort of the home Church. Primarily, however, the success of the missionary enterprise does not depend on the human forces of man power and money power, but on the divine forces of Christ's almighty presence in His Church and of the missionary influence of the Holy Spirit upon the lives and resources of Christ's disciples.

India

India, the magnet for adventurers of every race since time immemorial, was first invaded about two thousand years before Christ, in the time of Abraham, by bands of Aryans who penetrated the passes of the Himalaya Mountains. As these early invasions increased in frequency and force the aborigines were driven southward into the hot plains of the peninsula and there formed the stock of the present Dravidians and the still more primitive hill tribes.

India was probably known to the Jews in the days of David and Solomon and to the Phœnicians in the reign of Hiram, king of Tyre, as the land of Ophir,

the land of gold, silver, ivory, apes and peacocks; and if Ophir and India are identical, this wonderful land made a rich contribution to the building of the temple of Jehovah at Jerusalem.

Three hundred and twenty-seven years before Christ, Alexander the Great invaded India at the head of his mighty army of Grecians; but the heat of the tropics was a more powerful enemy than the Indian armies, and he withdrew from the country, not, however, without having founded some cities during his brief stay, of which the present city of Haidarabad is one.

Early Christian Missions. — Christian tradition claims that Thomas, one of the twelve apostles of Christ, planted Christianity in India in the first century. There is still a considerable group of Syrian Christians in the native state of Travancore, on the west coast, numbering about one-fifth of the entire Christian population of the peninsula, who call themselves Thomas Christians. A more trustworthy tradition connects their origin with Thomas, bishop of Edessa, in the year 345 A. D. Many of them now owe allegiance to the pope, and others are under a bishop consecrated for them by the patriarch of Antioch.

In the year 1000 A. D. India fell under the sway of Islam and Moslems ruled it for over 750 years. Under the Mogul kings some of the finest buildings in India were erected, great mosques and splendid tombs, such as the unrivaled Taj Mahal at Agra. Today there are actually more followers of the false prophet in India than in any other country on earth.

Six years after Columbus discovered America

Vasco da Gama, the Portuguese adventurer, in 1498, reached the shore of India, the land which Columbus endeavored to find but never reached. The discovery of India rather than that of America fired the missionary zeal of the Roman Catholic Church. Francis Xavier went to India in 1543, and for nearly two hundred years Jesuits and other Roman Catholic priests and monks were the only Christian missionaries in the land. Today the papacy claims about 42 per cent of the entire Christian population of the peninsula.

Protestant Missions.—Protestant missionary work was begun by two Lutheran missionaries at Tranquebar in 1706. Bartholomew Ziegenbalg and Heinrich Pluetschau, educated at the Halle institutions, which furnished Henry Melchior Muhlenberg to the Lutheran Church in America, were called and commissioned by the king of Denmark to preach the gospel to the inhabitants of his Danish colony in South India. Ziegenbalg made a good beginning. Concerning the trials and problems, history and success of the Danish-Halle Mission, of which Christian Frederick Schwartz was the outstanding missionary, one could write a separate book.

In 1793, eighty-seven years after Ziegenbalg, William Carey, the Baptist cobbler and preacher, pastor of the little church at Kettering, England, expected great things from God and undertook great things for God, when he went to India as a foreign missionary. He landed at Serampore, another Danish settlement, because the East India Company would not permit his entrance into the great city of Calcutta. In 1813 this company removed its restrictions against

missionary work, and since that time Protestant missions have made rapid progress in every part of India.

The Government of India.—The East India Company of England through its vigorous and successful trading posts in many parts of the peninsula outstripped competitive French, Portuguese, Dutch and Danish efforts of a similar character, and in 1850, after the famous Sepoy mutiny, the government of India was transferred to the crown of Great Britain. India now represents one-seventh of the territory and three-fourths of the population of the British Empire in the world. The seven provinces of the Punjab, United Provinces, Bombay, Madras, Bengal, Eastern Bengal, Burma and Assam, are directly under British rule, while the kings of the 160 native states have with them, usually at their capitals, a British resident, who advises the king on all important subjects. At the head of this complicated system of government is the viceroy, appointed by the king of England, who bears the title of emperor of India. On the whole the rule of England has been benign and beneficent, and generally favorable to Christian missions. Encouragement has been given to Christian educational institutions by granting them financial aid both for the erection of school buildings and for running expenses.

Recent Political Movements.—Within recent years, especially since the great war, England has experienced increasing difficulty in the government of India on account of the growing spirit of self-determination among the natives. The non-cooperation movement, headed by Mahatma Gandhi, created widespread disturbances by its assertion of passive re-

sistence to the English government and to all Western influences and institutions. England met the demand of leading Indians by a Reform Act put into effect in December, 1919, which has placed more Indians into responsible governmental positions and looks towards ultimate self-government. Every missionary who now goes to India must familiarize himself with the motives, achievements and aims of this indigenous political, economic and social movement, because of its decided effect on the character and conduct of mission work.

Religious and Linguistic Divisions.—The ambitious plans of those who wish to see a united and powerful India, free from foreign control, are hindered by the numerous linguistic and religious divisions of the people. There are 185 distinct languages and dialects, sixteen of which are spoken by more than 3,000,000 each. Telugu is spoken by about 20,000,000, Tamil by 17,000,000, Oriya by 10,000,000. Hindi is spoken by over 90,000,000. These are the languages in which we, as American Lutherans, are most interested, because our mission fields lie in the Telugu area, south of which Tamil and north of which Oriya and Hindi are spoken. Some of our missionaries are learning to use the Oriya language in the Jeypore field.

Concerning the religious divisions of India the last Indian census of March, 1921, reveals interesting figures. There were, according to this census, 318,942,480 people in India, not including the island of Ceylon. The increase in the ten-year census period was 3,786,084. Classified according to religion the census returns show that both Buddhism and Mohammedanism have advanced more rapidly than

Hinduism and Jainism. There are now two hundred millions of Hindus and sixty-eight millions of Mohammedans. The former gained only eight per cent, and the latter a little more than three per cent from 1911 to 1921. The Christians in India number 4,754,079. Since the enumerators are non-Christians these figures may be regarded as not overdrawn. The Christian gain is 22.6 per cent during the census period, which is decidedly encouraging.

The Telugus.—The Telugu area includes that part of India, which extends northward from the city of Madras along the coast of the Bay of Bengal almost as far as the Mahanandi River, to the confines of Bengal, and far inland into the heart of the Dekkan, covering a territory somewhat larger than Spain. Two large rivers flow through the Telugu country, the Godavery and the Kistna. The delta lands of these rivers are very fertile, numerous canals irrigating the soil and furnishing also means of travel and traffic. The chief products of the country are rice, sugar, cotton and indigo. Palm trees of all kinds are numerous; the teak of the native forests is used in the construction of the better class of houses. The Indian banyan tree with its aerial roots, is a familiar object to the natives.

Compared with the Aryans of North India they have a darker complexion, longer heads, flatter noses, more irregular features, and are shorter in stature. In lieu of physical strength and vigor they possess, to a marked degree, the power of patient endurance. By the side of a highly developed mystical sense there exists a very low standard of morality, both being largely due to the prevailing religion.

Like all India the Telugu country is a land of villages. Ninety per cent of the population lives in towns and villages, which, although different in size, do not vary much in general appearance. The cultivated land around the towns and villages is frequently owned by absentee landlords, called *zemindars,* whose bond servants the farmers usually are. The homes of wealthy natives are large bungalows with roomy verandas; those of the middle and lower classes are gloomy and unattractive, usually consisting of one or two rooms, earthen floor, mud walls and a thatched roof of palm leaves. Little furniture is used. In many homes, cows, calves, buffaloes and bullocks are received on intimate terms. A few brass plates, cups and mugs, earthen cooking vessels and water jars, a knife but no forks, are the ordinary kitchen utensils. They are kept scrupulously clean lest the food be defiled and thus the caste be broken.

The ordinary daily food of the people is rice with curry, or some form of millet. Their clothing is scant, and, as a rule, children wear no clothing until they are four or five years of age. The passion of the people for jewelry, their love of display, their feasting at weddings and funerals, and the litigation in which they are often involved, frequently leave them for years in the clutches of the money-lender, who demands exorbitant rates of interest.

Father Heyer.—The history of our mission among the Telugus in India begins with the honored name of Rev. Christian Frederick Heyer, M.D., familiarly called Father Heyer. He was born in Helmstedt, duchy of Brunswick, Germany, July 10, 1793, the year in which William Carey landed in India. When

Heyer was fourteen years old he crossed the Atlantic Ocean and went to Philadelphia, Pennsylvania, where he worked in his uncle's hat factory. He studied theology in Philadelphia under the direction of Dr. J. H. Helmuth, Dr. F. D. Schaeffer and Dr. John C. Baker, finishing at the university of Goettingen, Germany. Returning to the United States he was licensed to preach in 1817 by the Ministerium of Pennsylvania, which ordained him three years later at Lancaster, Pennsylvania. Until he was called to be the first foreign missionary of the Lutheran Church in America he served as a home missionary in Crawford and Erie counties, Pennsylvania, in Pittsburgh, and Baltimore, in Kentucky and Indiana as an itinerant preacher, and served settled pastorates in Cumberland, Maryland, and Somerset, Pennsylvania. During the twenty-four years which elapsed between his licensure and his departure for India, Heyer held eight different appointments, averaging three years in each. The reason for these frequent changes may be found, in part, in a roving disposition; but we must not ignore the fact that the work to which he was called in most of his appointments was of a temporary character. At any rate, it is evident that the Church always displayed confidence in his ability and fidelity, regardless of the task which it asked him to undertake. Today, after more than half a century, every congregation with which his name was in any way associated, refers to that association with justifiable pride.

Heyer went to India and served throughout his career there as a foreign missionary appointed by the Ministerium of Pennsylvania and supported by

it. He began the mission at Guntur, Madras Presidency, and served his first term from 1842 to 1846. After having selected Guntur as the place to start the mission, the most interesting and romantic period of Heyer's life began. Imagine a man nearly fifty years old, possessing a burning missionary zeal, with deep devotion to duty, great strength of purpose and indefatigable activity, entering upon an entirely new and untried sphere of labor in a foreign land among a people whose language, mode of life, habits of thought, customs and religion were alien to him! A less courageous spirit would have shrunk from this task. Without doubt Heyer was chosen of God to be our pioneer missionary in India; and it was providential that Mr. Henry Stokes, the highest government official in the Guntur district, a man of Christian faith, unblemished life, noble self-denial, generous liberality and ardent zeal, should have welcomed Heyer to Guntur and given the mission in its infancy his personal interest and most cordial support.

On his return to the United States Heyer left Rev. Walter Gunn at Guntur, and the mission was transferred to the Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States, with the Ministerium of Pennsylvania cooperating financially. Heyer went back to Guntur in 1847, and served a second term of ten years until 1857, spending most of his time in the Palnad district and at Rajahmundry. Because it was commonly reported that the heat was almost unbearable in the Palnad and the danger of getting fever was very great, Heyer had a coffin made in Guntur and

sent it to Gurgal. Soon after his arrival at Gurgal he had a grave dug near his house. At times, when the roof leaked badly, he slept in the coffin. Strange to say, he was not sick a single day, and on leaving the Palnad district to return to Guntur he burned the coffin, filled in the grave and, standing over it, triumphantly exclaimed: "Oh, death, where is thy sting! Oh, grave, where is thy victory!"

After Heyer's return at the close of his second term of service in India, there came years of trial and distress for the mission. All of the missionaries except Rev. Urias Unangst died or left the field. The Civil War broke out in the United States. Financial difficulties arose. Ecclesiastical differences resulted in the withdrawal of the General Council from the General Synod. As a last resort Unangst asked the missionaries of the Church Missionary Society at Ellore to take charge of the work at Rajahmundry. Heyer, who had gone to Germany to attend to the education of his granddaughter, heard of the impending transfer and hastened back to the United States, accompanied by H. C. Schmidt, to prevent the loss of this field to the American Lutheran Church. He prevailed upon the Ministerium of Pennsylvania at its meeting in Trinity Church, Reading, Pennsylvania, in 1869, to send him back to India. He was then seventy-seven years of age. It is related how at the meeting of the Ministerium he was asked, who could be secured to undertake this important mission. Heyer arose, held up his traveling bag and exclaimed: "Here am I, Send me!" He succeeded in having the Rajahmundry field transferred to the General Council and stayed at Rajahmundry for two

years, leaving the work in charge of Rev. H. C. Schmidt and Rev. I. K. Poulsen.

Heyer spent the last year of his earthly life as chaplain in the Philadelphia Lutheran Theological Seminary, then located in Franklin Street. He died on November 7, 1873, at the age of eighty years. His body lies buried in the cemetery at Friedens near Somerset, Pennsylvania.

Heyer was described by a contemporary as "a man of short stature, untiring energy, cheerful disposition, unflinching courage and self-denying spirit." Eager and zealous to the very last days of his ripe old age to propagate the gospel, both at home and abroad, the Church instinctively turned to him whenever it contemplated a new mission enterprise. His success as a foreign missionary, in particular, entitles him to rank among the great men of our American Lutheran Church. His name will be recalled by successive generations as an inspiration for missionary effort in every direction.

The Rajahmundry Mission Field.—About one hundred miles by rail north of Guntur lies Rajahmundry, where in 1845 the North German Missionary Society located three missionaries: Rev. Louis P. M. Vallet, Rev. Ferdinand August Heise and Rev. Charles William Groenning. After five years of pioneer effort this station with its missionaries was transferred to the Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in America, and since 1850 it has remained an American Lutheran mission field.

For fifty years from 1869 the Guntur and Rajahmundry fields in India were cultivated separately, the

one by the General Synod, the other by the General Council. In 1919, in consequence of the merger, these fields in India were again joined in one mission.

Outstanding Missionaries.—To relate the history of our India mission in detail would require too much space for the purposes of this book. We must not leave this subject, however, without mentioning the names of some of the outstanding missionaries in both fields. Heyer, who served in both the Rajahmundry and Guntur fields, gave twenty-eight years to foreign mission service in India. Rev. H. C. Schmidt, D.D., served thirty-eight years in the Rajahmundry field. Miss Agnes I. Schade, who is still an active missionary at Rajahmundry, has devoted thirty-three years to the education of Christian girls. Miss Susan E. Monroe, who went to India when she was almost sixty years old and served without remuneration for twenty years, manifested an exemplary missionary spirit. Those who served longest in the Guntur field are: Rev. Urias Unangst, thirty-eight years; Rev. John H. Harpster, D.D., twenty-two years, nine of which he gave to the Rajahmundry field; Rev. L. B. Wolf, D.D., who before his appointment as general secretary of the Board of Foreign Missions served twenty-five years at Guntur; Rev. John Aberly, D.D., who completed thirty-three years of missionary service; Dr. Anna S. Kugler, still in the Guntur Hospital, who went to India over forty years ago; and Rev. L. L. Uhl, D.D., who has seen fifty years of service and now has retired as a missionary emeritus with a unique and enviable record.

Other Lutheran Missions.—Other Lutheran missions in India are the Tamil mission of the Church

of Sweden, formerly the Leipsic mission; the Gossner mission among the Kols in Chota Nagpur[1], now an autonomous church, which has been financed by the National Lutheran Council of North America and assisted by missionaries from our own India mission; the Joint Synod of Ohio mission just north of Madras, formerly the Hermannsburg mission; the Breklum mission among Telugus and Oriyas, north of the Rajahmundry field, formerly the Schleswig-Holstein mission, now a part of our India mission, to be returned to its former patron when the way opens; the Missouri Synod mission in parts of the Madras Presidency and Travancore; the mission of the Church of Denmark with headquarters in Madras; and the Swedish mission of the Society of Stockholm, in the Central Provinces. All Lutherans in India now number 250,000. Of these over 100,000 belong to our own mission, which makes it one of the leading Protestant missions in India, whose influence has greatly increased since the war, because it was largely instrumental in the preservation of the former German Lutheran missions.[2]

The difficulties of Christian missions in India and the certainty of the Christian conquest of that great empire, are well expressed in Oxenham's short poem.

"A land of lights and shadows intervolved,
A land of blazing sun and blackest night,
A fortress armed, and guarded jealously,
With every portal barred against the Light;

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[1] The Santal mission lies north of this field in Bengal.
[2] Its sphere of influence now extends from Bapatla taluk of the Madras Presidency to the Nellore, Guntur, Kistna, Godavery and Vizaganatam districts of the Presidency, to Jeypore, Chota Nagpur, Assam and across the bay of Bengal to Rangoon, Burma.

A land in thrall to ancient mystic faiths,
A land of iron creeds and gruesome deeds,
A land of superstitions vast and grim,
And all the noisome growths that Darkness breeds.

"Like sunny waves upon an iron-bound coast,
The Light beats up against the close-barred doors,
And seeks vain entrance, yet beats on and on,
In hopeful faith which all defeat ignores;
But—time shall come, when like a swelling tide,
The Word shall leap the barriers, and the Light
Shall sweep the land, and Faith and Love and Hope
Shall win for Christ this stronghold of the night."

JAPAN

Our Nearest Non-Christian Neighbor.—Geographically Japan is our nearest foreign mission field. Formosa, the southernmost Japanese island, is about 100 miles from the northernmost island of the Philippine group, which belongs to the United States of America. The first appeal of Japan, therefore, to the Christian Church in America is one of geographical nearness.

Looking at this matter of geographical relationship from another point of view, it may be noted that all ships leaving the Pacific coast of the United States, bound for the Far East, reach Japan first, either ending the voyage there or calling at one of the ports of the empire on their way to China.

Looking up and down the Pacific coast of the United States this matter of relationship assumes significant aspects. The entire coastland, especially California, feels and sees and knows the influence of the Japanese. There are about as many Japanese in the United States as there are Christians in Japan—260,000. Most of them live and labor along the

Pacific coast, engaged largely in fruit and vegetable farming and in trading. Their presence has created a race problem which has vexed the governments of both Japan and the United States. We will not discuss the diplomatic and political aspects of this problem, but wish to draw attention to the inescapable nearness of the Japanese to us as a challenge to our missionary motives and obligations.

Japanese Students in America.—The same challenge is presented to Christian America by the presence of Japanese and Chinese students in America. Many of them are here, while others want to come to learn from us what they can. Among them are a number of Japanese Lutherans. Rev. Inoko Miura and Rev. Hajime Inadomi returned to Japan in 1923, Rev. Nobori Asaji in 1924, after having been students in our American Lutheran theological seminaries. Mr. K. Hirai, Mr. G. Kosaka, and Mr. C. Kishi now are students in American Lutheran seminaries. They are representatives of many Japanese students in America, to whom America means a desirable opportunity to acquire knowledge in all spheres of thought. What do we owe these men? What in their innermost hearts do they want here? They want and we owe them a clear, true interpretation of Christ and His gospel, revealed in the Sacred Scriptures, in our words as we speak of Christianity, and in our lives as Christians. We must not disappoint them.

Christianity in Japan.—It was more than an interesting historical event, it was the finger of God indicating an international obligation, which led Commodore Perry in 1854 to sail into the harbor of Yokohama. Japan had been hermetically sealed to West-

ern influence for over two hundred years. Why did Japan prohibit the coming of all foreigners? The motive back of Japan's attitude of isolation was a religious motive. In the latter half of the sixteenth century, after Francis Xavier first preached Christianity in Japan, many Roman Catholic missionaries, mostly Jesuits, labored zealously in the empire. It is said that hundreds of thousands of Japanese accepted holy baptism. But the Jesuits made the mistake of mixing politics with religion. They aimed more at political influence than at building up an indigenous church. The leaders of Japan resented their political ambitions and intrigues. The government decided to adopt extreme measures. The missionaries were banished; Christians were persecuted and many of them were put to death. Signboards were posted everywhere throughout the empire with this announcement: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan. Let all know that the king of Spain himself, or the Christian God, or the great God of all, if he violate this command, shall pay for it with his head!"

Japan Open to Christianity.—After Commodore Perry's fleet of American battleships sailed away, Protestant missionaries came to Japan. The Japanese Government let them stay because they did not mix politics and religion. American missionaries are in Japan to win Japan for Christ. It is true that Protestant Christianity must and will influence politics as well as religion and morality in Japan, as elsewhere on earth; but Protestant missionaries wait for the inevitable changes to come as a natural process, as a Japanese and not a foreign movement.

Japan today is open to the preaching and teaching of Christianity. When the first Protestant missionaries landed, they were obliged to walk and talk circumspectly. They were forced in many instances to choose the role of teachers of secular subjects rather than preachers of religion; and to this day missionaries find opportunities to impart Christianity through the medium of instruction in English, science, literature and art.

Protestant Missions.—Missionaries of the Protestant Episcopal, American Reformed and Presbyterian Churches were the first, in 1859, to go to Japan. Today there are 1,245 Protestant missionaries of many denominations in every part of the empire, 4,385 Japanese Christian workers, and 280,000 Christians, of whom 168,000 are Protestants, 75,000 Roman Catholics and 37,000 Greek Catholics.

Some Characteristics of the Japanese.—Dr. Charles L. Brown, who spent seventeen years as a missionary in Japan, describes some of the characteristics of the Japanese as follows: "The origin of the Japanese race is still a mystery. One theory links them with the ancient Greeks, another with the lost ten tribes of Israel. The most reasonable explanation traces them through Korea to the South Sea Islands. The Japanese themselves object to being classed as Mongolian, but certain it is that in their veins flows a Mongolian strain. Wherever they may have come from, they landed on the southern island of Kyushu and slowly pushed northward, driving before them and superseding the aboriginal Ainu tribes. The physiognomy of the people, as they are today, would indicate the blending of two races, the general type

of each remaining more or less distinct. The one is more slender in stature, with longer face and nose, while the other is of more sturdy stock with rounded features. The traditions of the race, as embodied in the ancient histories compiled under official sanction, trace the ancestry of the Japanese to the "great high plane of heaven." The divine right of kings, therefore, is a doctrine familiar to all Japan. Amaterasu, the sun goddess, is said to be the progenitor of the imperial line and is the object of divine worship by the multitudes.

"A catalogue of the more clearly defined characteristics of the Japanese would include patriotism, filial piety, politeness, self control, thirst for knowledge, aptness to learn, and a desire for progress.

"The charge is made sometimes that Japan is a country of atheists. True, atheism here finds fertile soil. 'Much learning' has made many students mad. But if St. Paul could stand in the heart of Japan today and preach to the people, it is quite probable that he would say: 'Ye men of Japan, I perceive that in all things ye are too religious.' In this land of many religions and innumerable gods, covered with temples and shrines, the great need is yet for the true religion."

Our Japan Mission.—Much of the success of our Japan mission is due to the consecrated labors of Dr. Charles L. Brown, who served from 1898 to 1916. The mission was begun in 1892, when Rev. J. A. B. Scherer and Rev. R. B. Peery were sent out as the first missionaries of the United Synod of the Evangelical Lutheran Church in the South. They located the first station at Saga on the island of Kyushu. Dr.

Brown in 1900 went to Kumamoto. At the same time Rev. J. M. T. Winther, the first missionary of the United Danish Church of America, entered Kurume. In 1908 Dr. Brown started the Boys' Middle School at Kumamoto, Kyushu Gakuin, which has since developed into a large and important mission institution with nearly 600 students. The same year marks the entrance of the General Council into Japan and the occupation of the capital city, Tokio, as the first station on the main island, where the proposed theological seminary is to be located.

From the very beginning all American Lutheran missionaries in Japan carried on their work in the closest cooperation, despite the difference of their synodical affiliations in America. The cooperating synods were those of the United Synod in the South, General Council, United Danish Church and Icelandic Synod. The merger in 1918 drew the bonds still closer, led to the incorporation of the Danish-American missionaries into the mission organization, and to the active participation of the former General Synod constituency in this field.

The main stations on the island of Kyushu, besides those already mentioned, are Fukuoka, Omuta and Moji; on the island of Hondo: Shimonoseki, Kobe, Osaka, Kyoto, Nagoya, Toyohashi. The present policy of the mission is to do intensive work at these places and in surrounding parts; and an earnest effort is being made by the home Church to make this possible by furnishing the necessary equipment. The educational work of the mission is of great importance, though practically limited by conditions and government restrictions to higher education on the one hand,

and to kindergartens on the other. The kindergartens are in charge of women missionaries, whose desire for a mission school for girls, similar to Kyushu Gakuin, is to be met by the effort of the Women's Missionary Society of the United Lutheran Church. The women's work includes, also, a colony of mercy at Kumamoto.

Liberia, Africa

Liberia is located on the west coast of Africa, where the coast line abruptly turns inwards to form the Gulf of Guinea. The climate of this little country is tropical and there are two seasons. The wet season begins in April and ends in August, the dry season lasts for the rest of the year. Missionaries are advised to arrive on the mission field during the wet season. The natural resources are said to be marvelous but they have remained undeveloped. The flora and fauna of the country are luxurious and varied.

The history of this unique negro republic begins with the organization of American colonization societies in the second decade of the nineteenth century. These societies had as their object the establishment of a national asylum for freed slaves and their descendants. Liberia was chosen and was so named because it was to be their land of freedom and independence. A government was established in 1847, patterned after that of the United States of America. Monrovia, the capital, at the mouth of the St. Paul River, was named in honor of President Monroe. There are now about 60,000 Americo-Liberians inhabiting the coast region, which is 350

miles long and extends about thirty miles inland. The inhabitants of the interior regions are primitive aboriginal negroes. Those who live in our mission territory belong to the Kpele and allied tribes.

Muhlenberg Mission.—In 1860 Rev. Morris Officer and Rev. H. Heigerd, missionaries of the Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States began the mission by establishing a boarding school for boys and girls on a site twenty-five miles from Monrovia on the St. Paul River. They started with forty boys and girls rescued from a captured slave ship, coming from the Congo. Now there are two schools, one for boys and one for girls, each having about seventy pupils enrolled. They are located on opposite sides of the river, which is crossed in canoes. The Reed Memorial Church stands on the boys' side, the Phœbe hospital on the girls' side. Both are substantial cement buildings, as is also the new girls' school and dormitory. The hospital and girls' school building were erected by the Women's Missionary Society, and all the building material, except native wood, was imported from America or Europe. The boarding schools are similar to American orphanages, with instruction up to the eighth grade and some industrial training.

David A. Day.—The outstanding missionary of our mission in Liberia is Dr. David A. Day, who served for twenty-three years from 1874 to 1897. His body lies buried at Selinsgrove, Pa. In memory of his wife, the white woman who lived and labored longest in the mission, the girls' school is called the Emma V. Day School for Girls. Another missionary, whose

name will receive honorable mention in any history of our Liberia mission, is Rev. Frank M. Traub, who after a service of eleven years from 1911 to 1922, died on furlough May 7, 1923. One of the chief causes of the comparative backwardness of the mission up to the present has been the brevity of the service of most of the missionaries and the consequent lack of continuity in the mission plans and work. Another has been the difficulty of establishing organized native congregations. Our missionaries say that they everywhere meet those who have been educated in the mission schools but have united with other churches in the various settlements.

Policy of Advance.—The present policy of the mission contemplates more aggressive work among the interior tribes, which will lead to the establishment of an indigenous church. Interior stations already established are Kpolopele, Sanoghie, Zozo and Kolojo. Others in view are Bakasa, Zolou and Zinta. For this development and its accompanying educational and industrial work a larger force of missionaries is needed. Not only ordained men and single women to serve as teachers are needed, but unordained men for educational and industrial work, especially agricultural missionaries and physicians, both men and women, and nurses. The difficulties of traveling through the interior parts of the country create a severe handicap for missionary work. There are no means of travel except on foot over narrow bush-paths. The journeys are lightened, however, by native carriers who tote passengers in hammocks and goods in hampers on their backs. Not one of the twenty-five native workers is an ordained pastor; but

a theological class has been formed and the mission will make an earnest effort to supply this lack, as well as to increase the number and efficiency of the native workers.

South America

British Guiana Mission.—The only part of South America which is under foreign control is that small northern section, called Guiana, which is divided into three parts; British, Dutch and French. The history of the Lutheran Church in the Guianas dates back to 1665, when Baron Justinianus von Weltz went to Surinam, where he died within a year after his arrival. The grave of this missionary hero of our Lutheran Church is not very far from our mission field in British Guiana. The head station in our mission is the city of New Amsterdam. Here Dutch Lutherans established a congregation in 1743, one hundred and eighty years ago. Oppressed by his isolation the pastor of this congregation, Rev. J. R. Mittelholzer, in 1890, sought and secured enrollment as a member of the East Pennsylvania Synod. After his death in 1915, the congregation with its outstations along the Berbice River was placed under the care and control of the Board of Foreign Missions of the General Synod, which sent Rev. Ralph J. White in 1916, to be the missionary in charge. In New Amsterdam he secured the help of a Hindi catechist, who works among the immigrated East Indians. He writes: "The work in New Amsterdam is very much like the work in any church at home. The only differences are the country, the climate and the nations represented. Here in New Amsterdam our congre-

gation numbers about one hundred and sixty, including our little handful of East Indians. Our Sunday school has an average attendance of one hundred and our outdoor classes have nearly fifty enrolled."

In January, 1924, Rev. R. J. White was transferred to Buenos Aires and the British Guiana mission was placed in charge of Rev. and Mrs. H. E. Haas.

River Stations.—In addition to the main congregation at New Amsterdam there are three river congregations. The largest is St. Paul's at Bien Content, with one hundred and twenty-five members. A smaller congregation is Mt. Hermon at St. Lust. The third is a congregation of Arawak Indians at Ituni. These Arawaks are aboriginal South American Indians, allied to our North American Indians. In order to reach Ituni the missionary must travel down the Berbice River by steamer and canoe for one hundred and twenty-five miles. A primary school is conducted at each river station. This work, however, cannot be properly developed until a missionary gives his undivided attention to it.[1]

Argentine.—Buenos Aires, an important seaport of South America, is the capital and largest city of the Argentine Republic. It is situated on the right bank of the La Plata River. The adjacent country is an alluvial plain, nearly destitute of timber. The climate is temperate, dry and healthy. It is a large, beautiful, modern city of Spanish speaking people with a considerable proportion of European immigrants of other languages. The dominant religion is Roman Catholicism.

[1] Concerning the British Guiana mission field and his work in it, Missionary White has written an interesting book entitled, "Six Years in Hammock Land."

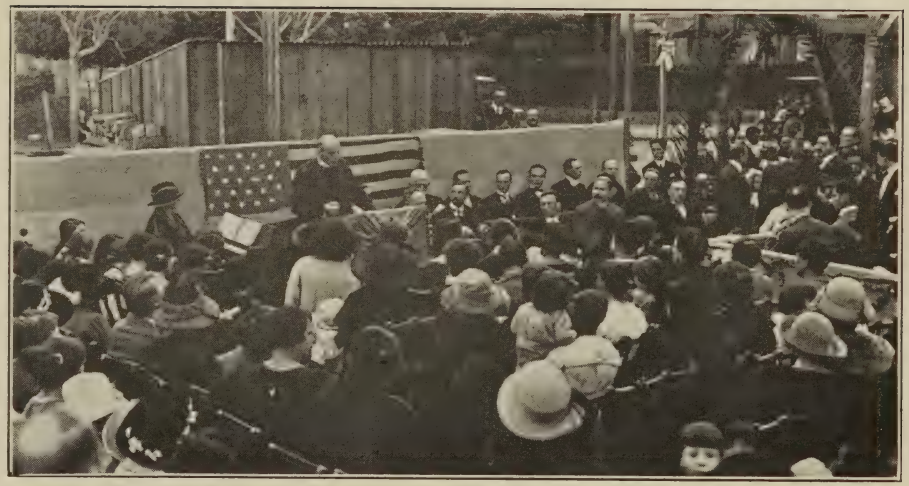
S. D. Daugherty.—The history of our mission in Buenos Aires may be divided into three periods. During the first period the work was under the direction of the Board of Home Missions of the General Synod of the Evangelical Lutheran Church in the United States, supported largely by its Women's Missionary Society. Dr. S. D. Daugherty, the first missionary, reached Buenos Aires in 1908 and labored there for three years, gathering a congregation of Scandinavian Lutherans, conducting an English-Spanish Sunday school in the city and an English speaking mission station with Sunday and day schools in the suburb of Caseros. Some work was done among Spanish speaking people in the suburb of Santos Lugares and in the city of Rosario. Unfortunately the work was discontinued in 1912 and its results disappeared.

E. Ceder.—During the second period the mission was in charge of the Pan-Lutheran Missionary Society for Latin America, an association of interested friends in various Lutheran synods in the United States. Its missionary was Rev. Efraim Ceder, who, in 1917 and 1918, succeeded in organizing a Swedish Lutheran congregation, which later connected with the mother church in Sweden.

The third period began in the fall of 1919, when the mission was transferred to the Board of Foreign Missions of the United Lutheran Church in America.

Dr. and Mrs. E. H. Mueller, formerly missionaries in India, reached Buenos Aires in January, 1920, and developed the work with remarkable rapidity up to the time of Dr. Mueller's death on November 22, 1923. They were very successful among Spanish speaking

South American Indians, British Guiana.



Dr. E. H. Mueller, Preaching at Corner-Stone Laying of Lutheran Chapel in Villa del Parque, Buenos Aires, Argentina, South America.

people in the Villa del Parque section of the city, where a flourishing congregation has been organized and several schools have been established. In April, 1923, a college, called Colegio Nacional, was started with the two lower grades. Congregations and Sunday schools have been conducted, also, in Caseros, Jose Paz, and San Miguel. For about a year Mrs. Anna H. Mueller, at her own expense, assisted in the work of teaching in the primary grades of the school in Villa del Parque. Early in 1922 Rev. Paul O. Machetzki was added to the staff of missionaries; and in January, 1924, Rev. Ralph J. White succeeded Dr. E. H. Mueller at Buenos Aires. Rev. and Mrs. A. Armbruster reached the field in September, 1924.

China

Both the General Synod in 1862 and the General Council in 1869 entertained hopes and laid plans for a mission in China, but neither actually began the work. It has remained for the United Lutheran Church to make a beginning as authorized at the Buffalo and Chicago Conventions in 1922 and 1924.

The Berlin Missionary Society of Germany has transferred its Shantung mission in China to the United Lutheran Church in America, which, through its Board of Foreign Missions, assumed full control of the field in January, 1925. The service of three ordained missionaries, Revs. Voskamp, Scholz and Matzat, and two women missionaries, Freda Strecker and Kate Voget, have been retained at the main stations Kiaochau, Tsingtao and Tsimo. The Christian community in this field numbers about 1,000. The

mission property has been purchased for $185,500, to be paid in ten installments with interest at 3 per cent. It consists of the following buildings, all sums being given in Mexican dollars, the standard currency of China:

Tsingtao mission property	$140,000
Tsingtao girls' school	50,000
Tsingtao church	20,000
Taidungchen chapel, school, etc.	15,000
Litsun church, dwelling and land	12,000
Kiaochau house, chapel, school, land	85,000
Tsimo dwelling, church, hospital, land	40,000
Outstations in Tsimo district	5,400
Outstations in Kiaochau district	2,600
Outstations in Tsingtao district	2,600
Total	$373,600
Deductions for repairs	30,000
Total purchase price in Mexican dollars	$352,600
At present rate of exchange, a U. S. dollar about Mexican $1.90. Total U. S. dollars	$185,500

Should the Berlin society wish to take back a part of the field in the Shantung province within the next ten years the United Lutheran Church agrees to reopen negotiations with the understanding that repayment shall be made according to the same schedule of values as at the time of the transfer.

QUESTIONS

1. Counting all Christians as one group, which religious group is the largest in the world?
2. What per cent of the world's population does Christianity embrace?
3. What are the three largest non-Christian groups in the order of their size?
4. To what non-Christian peoples do the foreign missionaries of the United Lutheran Church in America now preach the Gospel?

Our India Mission

5. Who, according to tradition, first brought Christianity to India?
6. Name the first Protestant missionaries in India?
7. When and where did they begin their work?
8. Who was the first American Lutheran missionary in India?
9. When and where did he begin the American Lutheran mission in India?
10. Describe the origin of the Rajahmundry mission work.
11. Name the two fields of our India mission.
12. Name some of the important stations.
13. Name some of the outstanding missionaries in the India mission.
14. Name some of the mission institutions.

Our Missions in Japan, Liberia, South America and China

15. What country induced Japan to reopen its doors to Christianity?
16. When and how did this occur?
17. What anniversary did the Japan mission celebrate in 1923?
18. Where was the Japan mission begun and by whom?
19. Who was the outstanding missionary in Japan?
20. Name the pioneer Danish Lutheran missionary in Japan.
21. What is the name of the mission school for boys at Kumamoto?
22. Who was the outstanding missionary in our Liberia mission? How long did he serve?
23. When and by whom was our Liberia mission established?
24. Name our mission stations in South America.
25. Among what people in Buenos Aires are we doing mission work?
26. Where is our new mission in China located?

CHAPTER V.

ORGANIZED FORCES ABROAD

The Mission

The mission is the organized foreign agency of the home Church under the direction of the Board of Foreign Missions for the administration of its mission work in the foreign field. The mission is amenable to the Board, on the one hand, and on the other hand it is the servant of the Christian converts and congregations of the field, to aid them in the establishment and development of a native Church with ultimate self-support, self-determination and self-propagation in view.

Our missions in India and Japan already have organized indigenous churches with rapidly developing powers and functions. The mission in Liberia is in the process of better organization with the prospect of an organized native Church still far off. Those in South America are in the first stages of organization both as missions and churches. The mission in British Guiana is unique in having an established congregation at New Amsterdam one hundred and eighty years old, while distinct mission work is being carried on along the Berbice river.

Mission Organization.—The ecclesiastical polity of the home Church determines the character of the mission organization. Episcopalians organize and govern

their missions episcopally; Presbyterians and Lutherans synodically; Congregationalists and Baptists, congregationally. An interesting experiment is being tried in the former Leipsic mission field in India by the Church of Sweden Missionary Society, to which this field was transferred during the war. A Lutheran bishop, one of the Swedish missionaries, recently has been consecrated by a bishop of Sweden, and a modified episcopacy has been inaugurated on the assumption that this form of government conforms more closely to the Indian mind and method of organization.

In Japan the mission chamber and the Japanese chamber meet simultaneously but separately. Common action is taken through a joint committee, a joint ministerium and joint sessions, when needed.

The mission organization with its elected officers and committees, standing and special, is identical with the church organization with which we are familiar in America. The official correspondence with the Board is conducted by an elected corresponding secretary of the mission and is addressed to the Board's secretary in charge of the field. Private correspondence concerning mission policies and work, addressed to others than officers of the Board, is not received by the Board for consideration. Whatever the individual missionary desires for himself or for his work must be presented to the mission organization for recommendation to the Board. Sad experience has taught the Board the wisdom and necessity of this policy. Each missionary, however, is asked to write articles for publication in America according to a schedule arranged by the mission organization, and

annually writes a report of his or her work to be included in the Board's published annual report of the foreign missions.

The mission organization in India is called The Council of the India Mission; in Japan, the Annual Convention of the Japan Mission; in Liberia, the Mission Conference. Because of the separate incorporation of the Women's Missionary Society in America, each mission organization has a woman's work committee and a separate corresponding secretary for woman's work, who writes to the executive secretary of the women's executive board, sending duplicate copies of all correspondence to the Board's secretary in charge of the mission.

Mission Budgets.—All appropriations of funds are made on the recommendation of the mission organization. Every year each mission prepares and sends to the Board a carefully estimated budget of its financial needs in all districts and departments for the ensuing year. These reach the Board about the same time each year and are studied as a whole with a view to justice for all missions. The budgets for women's work are submitted for approval to the women's executive board. Should the Board of Foreign Missions be obliged, because of inadequate income, to reduce the mission budgets, as it did in 1922, the adjustments are made in the field. The average per cent. of increase from year to year for the normal growth of the work in India is 10 per cent. As a rule the rate increases in proportion to the smaller size of the mission. For new work and building operations the Board can provide only from special funds on hand or

made available, which explains the reason for such an effort as the Foreign Mission Forward Fund. It has become a trite saying that foreign mission work can grow only as fast as the home Church makes it financially possible.

Each missionary draws from the mission treasurer his salary, allowances and sanctioned proportion of funds for the conduct of his or her work. The proportion is determined by the mission budget. The missionary then pays the salaries and allowances of his or her native workers and all expenses in his or her district or department, including building operations. In the better organized missions building plans, specifications and estimates are prepared by an appointed building committee, which also exercises general supervision of the larger operations. It is, therefore, important that the missionary should understand bookkeeping and business methods and should be a good manager of men and affairs.

Evangelistic Work.—For the better supervision of the evangelistic and pastoral work the mission field is divided into districts in charge of missionaries. The districts in our India field are designated by the names of the towns in which the missionaries in charge reside or by the names of the taluks (counties) in which they labor. The districts in the Rajahmundry field are: The Rajahmundry, Korukonda, Jaggampet, Samulkot and Dowlaishwaram districts to the north and east of the Godavery river; and the Tallapudi, Tadepalligudem or Tanuku, Bhimawaram and Narsapur districts to the south and west of the river. The districts in the Guntur field are: The

Guntur, Tenali, Repalle and Bapatla districts east and south of Guntur, and the Sattenapalle, Palnad, Narsaravupet, Vinukonda and Markapur districts to the west of the main station. Furloughs and a shortage of missionaries often make it necessary for a missionary to supervise more than one district at a time.

District Work.—The district missionary in India regularly visits the villages and towns in his district, in which Christians reside, congregations are established and schools are conducted by native workers. He examines the work of the school teachers, evangelists, catechists, supervisors and pastors. When he reaches a village he baptizes the infant children of Christian parents and the adult inquirers who have been properly instructed by the native workers. He administers the Lord's Supper to the communicants. He attends to the discipline of the congregations. He preaches to the Christians in their prayer houses, on the veranda of a native home or in the open under the trees. If time and opportunity are given, he preaches also to the non-Christians in their quarters. For the most part he relies upon the Indian Christian workers, especially the evangelists, to reach the non-Christian people. More and more the pastoral work and congregational discipline during the absence of the missionary are being regulated by local *panchayets,* or church councils.

The missionaries in the districts where there are canals use mission house-boats. Those in the so-called dry districts formerly traveled in springless ox-carts drawn by bullocks, or in *tongas* drawn by ponies, but

most of them now have automobiles, presented to them by friends and supporters in America. Because they are used in the work of the mission and the cost of upkeep and repairs is borne by the mission they are listed as mission property. When missionaries tour for evangelistic work in a village they live in tents or rest-houses.

Zenana Work.—The sad and deplorable lot of women in India and the seclusion of certain classes of women in *zenanas,* or women's apartments, to which no man outside the family circle is admitted, demand the employment of single women as missionaries in evangelistic work. The zenana worker visits the women and children to teach them, and trains Bible-women as teachers in the native homes. Evangelistic work in the districts also is carried on by women missionaries, traveling from village to village and living in tents, to which the village women and children come for instruction and help. Often this village work is combined with medical work or with industrial work like the lace industry.

In Japan our missionaries are located in cities and do most of their evangelistic work through street preaching in street-side chapels or in tents on vacant city lots. From most of the central cities the missionaries and the Japanese pastors and evangelists go to surrounding towns and villages. Rural evangelistic work, however, has not been done in Japan as extensively as it should have been done, say those who are conversant with the situation. As a consequence eighty per cent. of the rural population has remained uninfluenced by Christian missionary effort.

In Liberia evangelistic work has been subordinate to educational effort for boys and girls at the main station; but with the mission's advance into the interior it will be more vigorously pushed.

In British Guiana the missionary does his evangelistic work at the stations along the Berbice river. He relies upon his Hindi catechist to reach the East Indian population in New Amsterdam and elsewhere.

Educational Work.—Hand in hand with the evangelistic work goes the educational work in every mission. It is the purpose of educational work to make the Christian community literate and intelligent, to provide adequate education and training for native workers of every grade, and to serve as an agency for reaching non-Christians with Christian instruction.

In Liberia the boarding schools at the main station are patterned after the public schools in the state of Pennsylvania, up to the eighth grade. Boarding schools of a similar character and day schools are conducted at interior stations. Some industrial and domestic training is given in each mission boarding school.

In British Guiana there are three primary schools and an industrial school. The missionaries in Buenos Aires are developing the educational work in many directions, having started a kindergarten, a primary school, a commercial school, a school of music, a language school and a college.

In Japan there are a number of kindergartens in charge of women missionaries, and a middle school for boys, which ranks a little higher than an American high school. It is called Kyushu Gakuin. The

Japanese word *gakuin* means a school of more than one department. It was so called because it has had a theological department. The school for girls of a grade similar to that of Kyushu Gakuin will be located in the same city—Kumamoto. All public school instruction in Japan is under government control and is compulsory. There is no room, therefore, for mission schools of the primary grade. To the credit of the government of Japan it must be said that the percentage of literacy is higher in that country than in the United States of America.

In our India mission there are schools of all grades from the primary to the Sylvanus Stall high school for girls and the college for boys in Guntur. Though they are mission schools they all are regularly inspected by government officials and impart instruction in secular subjects as prescribed by the government. They then receive grants-in-aid and salary grants from the government, and these added to the fees paid by students provide for a large part of the running expenses. For approved school buildings the government grants one-half of the cost of erection.

The number of school teachers of all grades in the mission in India is 1,500. They instruct over 32,000 pupils in nearly 1,000 schools in the rudiments of knowledge and in the Christian religion. In all mission schools the Bible, Luther's Catechism, Christian hymns and Telugu lyrics are taught. High schools for boys are located at Guntur, Peddapur and Bhimawaram.

For the girls who are graduated from the Sylvanus Stall High School, Guntur, further education is of-

fered in an inter-mission college for women at Madras. At Vellore there is an inter-mission medical school for women, two graduates of which are now employed in our Guntur hospital. We assume our proportionate share of the support of these two institutions.

The boys who are graduated from the mission college at Guntur now complete their college and university education elsewhere. Plans are being formed for the establishment of a first-class United Lutheran College for the Telugu area.

In all our missions Sunday schools are conducted with good success in the same manner as in America. In all of them, except the one in British Guiana, Bible training schools or theological seminaries for evangelists and pastors are carried on. Our India mission also conducts training schools for school teachers and Bible-women.

Industrial Work.—An interesting feature of the educational work in our missions in India and Liberia, which is growing in importance, is that of industrial training for boys and girls. For the agricultural training of boys the government in India has given the mission a tract of land near Guntur, known as the Lam Reserve, where a vocational community school is being conducted. Other industries taught in the mission are printing, carpentry and weaving. To these the Liberia mission adds brickmaking, tailoring, tanning and shoemaking. Before the war considerable coffee was sent from our Liberia mission to be sold in America at a fair profit.

Perhaps the most interesting industrial work in our foreign fields is the lace industry in India, which

employs hundreds of women and girls in their own villages under the supervision of women missionaries. The lace is sold for a profit in the United States and Canada by a committee of the Women's Missionary Society, and the proceeds are used in mission work. The India headquarters of this industry are located at Rajahmundry and Narsaravupet.

Philanthropic and Medical Work.—All institutions of mercy found in the home Church are or may be reproduced in the foreign field. At Guntur and Rajahmundry there are orphanages, at Rentichintala a home and school for the blind, at Guntur a home for unprotected Christian women. At Salur in the Jeypore field there is a leper asylum, which since the war has been conducted by the Mission to Lepers. At Kumamoto, Japan, the mission has established a Colony of Mercy with a rescue home, an orphanage and an old people's home.

Medical Work.—Medical mission effort has assumed a conspicuous place in the women's work in India, and is becoming more important in the general work in the districts. In Liberia it is absolutely necessary for the development of the mission work in the interior, where there are no doctors, nurses, hospitals or dispensaries other than those supplied by the mission. In Japan medical mission work is not required.

The neglect of sick women and girls in zenanas in India, and their reluctance to go to a general government hospital or dispensary, where men are treated, led to the establishment and development of medical work and hospitals for women and children as a part of the women missionaries' work. In our India mis-

sion there are now three splendid, well-equipped hospitals for women and children at Guntur, Chirala and Rajahmundry. General hospitals have been established at Rentichintala and Tarlupad. Dispensaries are conducted at a number of out-stations. Five foreign doctors, seven Indian assistant surgeons, ten missionary nurses, twenty-eight Indian nurses and seventy-five *ayahs* and other servants are employed. More than one-half of the cost of the running expenses of the medical work is paid from local receipts through fees and donations. The total expenditures in 1922 amounted to $26,200, the cost to the mission being $12,800. Thirty-eight thousand patients were treated: 12,000 at Guntur, 8,000 at Rentichintala, 7,000 at Rajahmundry, 5,700 at Chirala, and 4,600 at Tarlupad.

In Liberia the women's missionary society of our Church has built the Phœbe hospital near the girls' school, and dispensary work has been undertaken at Kpolopele and Sanoghie. One doctor and one nurse are at the main station. A doctor and two nurses have gone into the interior. A doctor and a nurse are on furlough in America. Other doctors and nurses are needed for medical work to be opened at interior stations.

A characteristic feature of women's missionary work in our Liberia mission is the employment of deaconess missionaries, of whom there are three at present. Because of their institutional training as teachers and nurses they are peculiarly qualified for this unique field.

For the sake of convenient description mission work may be classified, as we have done it, into evangelistic, educational, industrial, philanthropic and medical. In and through every branch and department of the work, however, the missionaries by their Christian instruction and life strive to win souls for Christ, build up and extend the native Church and Christianize the nation. Every missionary is, above all things, a maker of disciples.

Native Workers and Their Support.—In all districts and departments in all fields the missionaries employ native workers, not only because they are needed but also because they are to become ultimately the successors of the missionaries. As the mission grows the number of native workers increases and their efficiency developes. Dr. John H. Harpster used to say, and all missionaries agree with him, that he is an efficient and successful missionary who is able to multiply himself in an ever-increasing number of increasingly efficient and zealous native workers. Our missions in India and Japan have reached a stage of development, which makes it essential to provide high-grade theological seminaries for the education of native pastors, who are to be the leaders of the native Church.

In Japan the native workers are teachers in the mission middle school, unordained evangelists and ordained pastors. In the women's work kindergarten teachers and Bible-women are employed. In Liberia, besides the teachers in the boarding and day schools, there are a number of industrial teachers. In India the mission employs:

School teachers, men and women, who teach village primary schools and certain subjects in the higher schools.

Bible-women for evangelistic work in zenanas and institutions.

Indian doctors and nurses.

Catechists, who are responsible for religious work among Christians and others in one to four villages.

Evangelists, who devote the major portion of their time to work among non-Christians.

School supervisors, who are qualified men for supervision of educational work in a number of schools.

Supervising catechists and Indian pastors.

Support of Proteges.—Ever since the beginning of our foreign mission work a system of special support of proteges in foreign fields has been in operation. Through this system considerable money is secured in addition to the regular apportionment, because the system offers individuals, societies, Sunday schools and congregations opportunities to make definite and direct contributions for the foreign work. Certain misunderstandings, however, which prevail in regard to this system, need to be cleared up. It should be understood that patrons in America do not actually support definite pupils in mission schools or certain workers in person. No protege in any field receives funds directly from the Board, and it is unwise for patrons themselves to send money or gifts direct to proteges. The mission budget provides for the support of workers and pupils in school. The sums fixed for their support are approximate. When a protege is assigned, it is with the understanding that the

patron in America will annually contribute enough money for the support of one of the class of proteges chosen. Thus the patron does not support a boy but a boy's scholarship, not a certain teacher but one of a number of teachers. Higher grade workers may be assigned by name, because they can be trusted not to abuse the apparent intimacy which an assignment by name implies.

Protege assignments relating to the general work in the mission are made by the Board of Foreign Missions; those relating to the women's work, such as girls' scholarships and Bible-women, are made by the women's executive board.

The Board of Foreign Missions now has a list of 775 patrons supporting proteges assigned by number. Moreover, fifty-five individuals, societies and congregations are contributing $1,000 or more a year for the support of assigned foreign missionaries.

The advantage of the protege system lies in the fact that patrons have the consciousness of personal representation through annual payments which are sufficient to educate a native Christian for mission service or to keep him in this service.

The Native Church

The aim of foreign mission work is the establishment and development of a native Church, through which the nation is to be Christianized. This missionary goal is reached only after many decades of earnest, faithful and continuous effort, during which numerous and intricate problems arise concerning the relation of the mission to the church. Their solution

requires patience, wisdom, love and good judgment on the part of the native leaders as well as the missionaries and the home board.

Initial Mission Work.—In the first stages of foreign mission effort emphasis is laid upon the conversion of individuals by preaching, teaching and the life of the missionary. This work is called evangelization. The missionary then chooses the most available and suitable converts he has made, to help him in reaching others with the gospel. He trains them himself, as best he can, for the service they are to give, and uses mission funds for their maintenance and work. Because he is their intellectual and spiritual superior he is the supervisor of their work. Here and there groups of converts are associated into more or less loosely organized congregations, to which the missionary ministers, the native workers serving as his assistants and substitutes. During these first stages all financial transactions on the mission field are in charge of the missionary, all Christian discipline is in his hands. His authority is unquestioned. As soon as a number of missionaries are on the field they form a mission organization under the direction of the home board. With the increase of missionaries and native workers a manual of rules and regulations is produced for the government of the details of the work and of the relations of missionaries and mission workers. With the growth of the work the mission organization grows in power and influence.

Under the tutelage of the missionaries the native workers periodically are gathered into conferences to discuss questions relating to their work and to receive

instruction for greater efficiency in it. These native workers' conferences, at first, have no administrative powers or functions, but they are the basis on which the organization of the native Church is gradually built up.

When the time comes for the employment of ordained pastors the most reliable and promising workers of higher grade are selected, furnished with an elementary theological education, examined by the ordained missionaries and recommended through the Board for ordination by some synod in the home Church. The synod which is asked to function in this direction appoints one or more missionaries to perform the act of ordination. The native pastor is then enrolled as a member of the synod in America. Manifestly he cannot attend the meetings of this American synod. He cannot carry out its resolutions. He is not amenable to its discipline. He has no vital relation to it. In every way this long-distance arrangement is unsatisfactory and anomalous. As soon as possible the right of the local congregations or the indigenous Church, though partially and poorly organized, to authorize ordination, should be recognized.

With the growth of the mission three developments inevitably lead to the better organization of the native Church and the assumption of larger administrative powers and functions on its part. These developments are: (1) higher grade and more competent native pastors, together with better educated and more influential laymen in the Church, (2) larger and better organized congregations, (3) increasing self-support.

Church in Japan.—In Japan from the beginning the Japanese pastors and laymen have shown a more independent spirit and have been accorded a larger measure of self-government. The Japanese chamber, or *nenkwai,* which meets as a body separate from the mission chamber, is to all intents and purposes the established Japanese Lutheran Church. For the present strictly ecclesiastical functions, such as ordination, are being exercised by a ministerium composed of all ordained missionaries and Japanese pastors, to which lay representatives of organized congregations are to be added, so as to conform with our Lutheran principle of church polity, which recognizes the rights of congregations as such in the determination of the affairs of the organized Church.

Synods in India.—The development of the Indian Lutheran Church in our mission field has been accompanied during the last few years by a rapidly growing spirit of national self-consciousness and self-determination, fostered by the Ghandi non-cooperation movement as a result of the infiltration of democratic ideals. This political movement in India has hastened the transfer of church functions from the mission organization to the Indian synods.[1] There are two synods, the older one in the Guntur field and the more recently organized one in the Rajahmundry field. Both have assumed responsibility for the pastoral and evangelistic work, and the Guntur synod also has taken charge of primary education in the villages.

[1] The Council of the India Mission is a missionary body. It has charge of higher education, including the higher elementary schools, lower secondary schools, middle schools, normal schools, high schools and college. It also controls all medical work, Bible training and other work not yet transferred to the synod.

For its work each synod received a financial appropriation from the Board on the recommendation of the mission organization. The right of ordination is vested in the native synods. To be sure, these Indian synods are not functioning perfectly in every detail of administration, and the missionaries are called upon to hold at least advisory membership in them in order to help them; but they are gradually learning how to manage their affairs, and as they become more and more competent further administrative powers will be transferred to them.

Relation to Church in America.—The problem of the native Church is complicated, furthermore, by the question of the relation of the Church in the mission field to the Church in America. At present this is a burning question for most boards and missions. Dr. Robert E. Speer, who went to India in 1922 in order to discuss this question with the missions and churches of his denomination, writes in his report: "The Presbyterian missions, which were begun on the principle of making the presbytery in the mission field the general administrative mission body, of which American and Indian ministers would be members on an equality and which would be organically related to the General Assembly of the Presbyterian Church in the United States of America, have been obliged to abandon that theory in favor of a separation of the mission and the native presbytery. The missions on the field developed as bodies separate from the presbyteries and handled matters of missionary administration and provided for the care of work supported from America and for the work of women, who were

not members of the presbyteries. The presbyteries on their part cared for the ecclesiastical affairs of the Church. The view has prevailed that the Church in India should be independent and not subject to the General Assembly in America. The Indian presbyteries of the Presbyterian and Reformed missions established the independent Presbyterian Church of India in 1904."

Our Board is seeking to solve the same problem by advising the synods in India and the church in Japan to apply for cooperative membership in the United Lutheran Church in America, to be represented at its biennial conventions by a fixed number of elected delegates, missionaries on furlough or native pastors and laymen, who shall have the right of voice at all times and of vote on matters pertaining to their respective native churches. It is not claimed that this is the only solution. Any relationship at present must be purely experimental and must await the further development of the work and the guidance of the Holy Spirit. Somehow, while the native churches in the mission fields are to be left free to develop their own church life and polity, a satisfactory relationship must be established between the parent church in America and the daughter churches in the mission fields, so as to preserve the historical connection and the continuity of faith and practice.

In our fields in Liberia and South America these problems have not yet emerged. In Liberia and British Guiana there are no ordained native pastors as yet. In Buenos Aires a former Roman Catholic priest, after instruction and examination by our mis-

sionaries, has been enrolled as a member of the East Pennsylvania Synod.

National Church Movement.—Returning to India, the problem of the native Church is still further complicated by the existence of a national association of native churches. Its Lutheran section seeks to enlist the support of Indian Lutherans in home mission work in the Rewah district. This home mission work is entirely supported and administered by Indian Lutheran Christians, and is, therefore, a commendable effort at self-propagation.

Another element which enters into the solution of this vexing problem is the recent formation of National Christian Councils under the leadership of the International Missionary Council. The missions in India, heretofore, were associated in the National Missionary Council, composed entirely of missionaries. The constitution was changed so as to include Indians in the membership, and the new organization is called the National Christian Council. The preponderance of numbers is to be slightly in favor of the native churches, but the preponderance of influence still remains with the missions. This national attempt to fix the relation of the mission to the native Church inevitably will have a strong influence on the solution of the problem in each mission area; but, after all, the individual mission must determine the relationship for itself, while the respective native Church in its field passes through its various stages of development.

United Lutheran Church in India.—More important for us at the present time is the effort of Lutheran

missions and churches to organize a United Lutheran Church in India. A tentative constitution has been drafted and is under discussion. Other interested bodies are the autonomous Gossner Evangelical Lutheran Church in Chota Nagpur, the Tamil Lutheran Church, the Church of Sweden Mission, the Joint Synod of Ohio Mission, the Swedish Alliance Mission in the Central Provinces, and the Danish Lutheran Mission with headquarters in Madras. If the United Lutheran Church in India becomes a reality it will have a baptized membership of more than 250,000 and exert a strong influence in the Christianization of India as a whole. Its sphere of influence will extend from the southern parts of the Madras Presidency along the eastern coast through Bihar and Orissa, and into Assam and Bengal.

In the last analysis the problem of the relationship of the native Church to the mission is a financial problem. For many years to come the Church in our present fields will remain financially dependent on the Church in America. This financial dependence cannot be ignored. A sensitive point is reached, however, when one seeks to determine relationships on the basis of financial dependence. In any event complete self-determination waits upon complete self-support.

Native Self-support.—In Japan there are now four congregations which are aiming at self-support by contributing at least one-fourth of the pastor's salary. The farthest in advance is the one in Fukuoka, which is nearly self-supporting.

In India the congregations in Guntur, Rajahmun-

dry and Rentichintala are self-supporting. All Christians, however poor, are encouraged to make contributions. In addition to the funds appropriated by the Board the synods have the following sources of income: (1) offerings taken in the congregations on the first Sunday in each month, (2) special Christmas and Easter offerings, (3) free-will thank-offerings, especially at harvest festivals, (4) a contribution of annas 4 a year from every Christian family. In these ways a considerable sum is gathered for running expenses and benevolence, amounting in 1922 to $16,000.

Vernacular Literature and Hymnology.—There are other important aspects of the development of the native Church besides the financial one, which deserve consideration. One is the production of Christian literature. The translation of the Bible, of course, is of primary importance. In all missions the Small Catechism of Luther is always translated early in mission history. Next to the Bible it has been translated into more languages than any other book. The translation of books, however, is only a starting point. The native Church must produce original literature in the vernacular, adapted to the genius of the people, and none but educated native Christian leaders can produce it.

What has been said in regard to literature applies also to hymnology. In each mission field a native hymnology should be developed. In India songs written and sung in native style are called lyrics, and there are collections of them printed in Telugu and in Tamil. Both in our India and in our Japan missions the Common Service Book with its orders for min-

isterial acts has been made available in translations. It may be interesting in passing to note that where the gown is used in India, a white one is preferred to a black one.

In all matters of indifference each indigenous church must be allowed freedom, as long as there is no compromise with pagan customs and practice. The principle which applies in the formation of the life and activity of the native Church is admirably expressed in Article VII of the Augsburg Confession: "To the true unity of the Church it is enough to agree concerning the doctrine of the gospel and the administration of the sacraments. Nor is it necessary that human tradition, rites, or ceremonies, instituted by men, should be everywhere alike."

There are dangerous movements, however, among extremists in many foreign fields today, which would divorce Eastern and Western Christianity even along fundamental doctrinal lines. These movements decry our Western denominationalism and then proceed to assert that each nation has the right and duty to develop its own indigenous Christianity, related to its religious teachings and traditions, rather than to the stream of historic Christianity. The better elements in all native churches, however, hold that the problem of doctrinal development must be worked out not by revolt and alienation, but by conformity with the truth of the gospel. Fortunately the Lutheran Church is not apt to be misled by false ideals of church unity.

Lutheran Loyalty.—In South India there is a strong unionistic effort, whose leaders seem to be willing to reduce their confessional standard to the minimum

requirement of the acceptance of the Nicene Creed; but they are greatly disturbed over the question of episcopal ordination as a necessary qualification for the administration of the sacraments. In decided contrast to this looseness is the Lutheran loyalty of the Gossner Christians in Chota Nagpur who, rather than accept absorption into another church when that was held out to them as the easiest way to preserve their mission after the war, courageously chose the difficult and untried path of autonomy as a native Lutheran church and appealed to the National Lutheran Council in America for financial aid and to our American Lutheran mission in South India for missionary guidance.

It is the mission of the Lutheran Church everywhere, in the foreign field as well as in the home land, to preserve and propagate the truth of the gospel of Jesus Christ and to administer the holy sacraments of Baptism and the Lord's Supper according to the institution of Christ. Our Church does not hesitate to cooperate with other churches in missionary activity along lines which do not involve doctrinal compromises; but it does wish to be allowed to make its distinctive contribution to the apprehension and teaching of the truth of Christianity as recorded in the Sacred Scriptures.

What we have said in this connection sufficiently indicates that the doctrinal and ecclesiastical problems in the foreign field are essentially identical with those in the home Church, and that the Church in the mission field has much to learn from the experience of the home Church. It cannot afford to ignore the

rock whence it was hewn. It must be an historical development of its model, even though it builds itself up as an holy temple in the Lord along distinctive lines of expression in conformity with the character and conditions of the native people, whom it is to serve in the pursuit of individual and social salvation, righteousness and holiness through Jesus Christ.

QUESTIONS

The Mission

1. Define the mission as an organized agency.
2. How may foreign mission work be conveniently classified?
3. What is the threefold purpose of educational mission work?
4. What aid has the government of India granted mission schools?
5. Where are the mission hospitals in India located? In Liberia?
6. What industrial mission work is conducted in India? In Liberia?

The Native Church

7. What is the aim of foreign mission work in regard to the native Church?
8. What developments lead to better organization in the native Church?
9. What church functions have the synods in India already assumed?
10. Describe the relation of the mission and native Church in Japan.
11. On what does complete self-determination in the native Church wait?
12. Mention a number of other things besides those of government and self-support which hasten the development of the native Church.
13. What article of the Augsburg Confession states the principle that applies in the formation of the characteristics of the life of the native Church?
14. State this principle in your own words.

CHAPTER VI.

ORGANIZED FORCES AT HOME

Board of Foreign Missions

The Board of Foreign Missions is the organized agency of the home Church, first, for the cultivation of its foreign mission interest and activity and, secondly, for the administration of its missionary work through missions established and conducted in foreign fields.

A Common Obligation.—The foreign missionary obligation is a common Christian obligation. Those who say they have no interest in foreign missions by that very confession acknowledge their deficiency as Christians and members of the Church. The great commission of Jesus Christ is His command to every disciple. Every disciple, however, cannot leave home and native land to teach Christianity to non-Christians in foreign lands. The foreign missionary obligation of the majority of Christians, therefore, is discharged in some other way. Instead of personal service money contributions are offered for the support of missionaries and their work, and are accompanied by the prayer and intercession of the donors.

Boards Necessary.—For the regular, orderly conduct of foreign mission work by the Church in its corporate capacity, boards of foreign missions are organized, so that suitable men and women may be pre-

pared, chosen and sent to mission fields, in order that they may personally carry out the common missionary obligation of Christians and that their work abroad may be adequately supported and constantly developed by efforts at the home base.

Independent Missionaries.—There has been and still are extremists who, without waiting for a regular call from the Church through the Foreign Mission Board, undertake foreign mission work as independent missionaries. William T. Ellis, a reliable Christian reporter, who has seen many missions and missionaries, writes: "My observation leads me to conclude that independent missionaries make more stir in the home land, where their money is raised, than in the foreign field. They are usually temporary." For permanently successful mission work the support and supervision of foreign mission Boards are essential.

The Board of Foreign Missions of the United Lutheran Church in America

Regular Members.—The Board of Foreign Missions of the United Lutheran Church in America is a body of twenty-one members, of whom thirteen are ministers. They are elected in groups of seven by the United Lutheran Church at its biennial conventions, to serve for six years. Nominations for membership are made by the Board, and an alternate list of entirely different names is presented by a special committee on nominations, so as to enable the delegates of the convention to make a wider choice, if they desire. There has always been a difference of opinion as to whether Board membership should represent

the various synods associated in the general body, or whether it should be selected with regard to approximate nearness to Board headquarters to insure more regular attendance and greater Board efficiency. The election laws of the United Lutheran Church provide for rotation in membership by prohibiting more than one immediate succession. They also aim at a wider distribution of Board responsibility by limiting the membership of any one person to two Boards at the same time. When the present Board of Foreign Missions was formed at the time of the merger in 1918, it was composed of selected members from each of the three merging Boards, thus preserving the historical connection.

Cooperating Members.—In addition to the regular members, elected by the United Lutheran Church, the Augustana and United Danish synods, because of their active cooperation, are entitled to elect cooperating members of the Board, the former having three and the latter two. Of these five, three may be elected as regular members under certain conditions by the United Lutheran Church. The Women's Missionary Society of the United Lutheran Church appoints two advisory members. The Icelandic synod cooperates in the support of a missionary in Japan.

Function of the Board.—The Board is incorporated under the laws of the state of Maryland "to carry on, superintend and promote the work of furthering Christianity and charity, supporting and furthering Christian missions and charitable work in foreign lands or elsewhere in accordance with the purposes and constitution of the United Lutheran Church in

America." The constitution of the Board further defines its object and functions as follows: "It shall have authority to call, appoint, contract with and commission all missionaries, and in consultation with its missionary organizations on the fields to formulate rules for the conduct of its foreign work." Under its charter and constitution the Board has full power to promote foreign missionary interest and effort in the home Church and to administer and develop the work of its missions abroad.

At its first meeting after each biennial convention of the United Lutheran Church the Board reorganizes by electing its officers[1] and appointing its standing committees. The president and vice-president, together with four other members constitute the executive committee, which acts as a finance committee and attends to emergency business *ad interim*. For each mission field and also for a number of home base departments there is a standing committee.

The Board has established headquarters at The Lutheran Foreign Missions House, 18 East Mt. Vernon Place, Baltimore, Maryland, where its office is located and rooms are available for missionaries on furlough.

General Secretaries.—The general or executive secretaries are elected by the Board for an indefinite period to administer the work of the Board. To them is largely committed the general oversight of the various departments of work at home and abroad. At the time of the merger each merging board furnished a general secretary, but Dr. Charles L. Brown has since

[1] The officers of the Board since the merger have been: President, Ezra K. Bell, D.D.; vice-president, Prof. C. Theodore Benze, D.D.; recording secretary, George Drach, D.D.; treasurer, L. B. Wolf, D.D.

TELUGU LUTHERAN FAMILY, INDIA.

Upper Picture: Osaka, Japan, Street Preaching Tent.
Middle Picture: Chinese Modes of Traveling.
Lower Picture: The Street in Buenos Aires in Which Our Lutheran Chapel, School and Missionary's Home Are Located.

departed this life, leaving for the present two general secretaries. Dr. L. B. Wolf, who has seen twenty-five years of service as a missionary in India and fifteen years as a general secretary, supervises the departments of home base, candidates, campaigns, missionaries on furlough and transportation, and has charge of the correspondence with the missions in Liberia, South America and China. Dr. George Drach, who has served as a general secretary for twenty years, is secretary for India, Japan, literature, publicity, mission study, patrons, proteges, official documents, stereopticon lectures and curios. He edits the English monthly magazine, *The Foreign Missionary,* of which he has been editor for seventeen years. The German monthly magazine, *Der Missionsbote,* has been edited by Rev. R. C. G. Bielinski since 1900. The general secretaries usually are the official representatives of the Board at church conventions and meetings. In September, 1924, Rev. J. Frank Heilman, D.D., became the Board's Field Secretary.

Each secretary in his office-work freely consults the others and strives for the closest and most effective cooperation in the exercise of the functions of the Board. During the incumbency of Dr. C. L. Brown the secretaries formed a cabinet, which met weekly or oftener. Matters requiring Board action are taken by the secretary in charge to the respective sub-committee of the Board for discussion and recommendation. Thus all matters presented in official correspondence from the India mission are prepared for Board action by the secretary for India, reviewed by the other secretaries, and considered by the India mis-

sion committee before presentation to the Board. All matters pertaining to candidates are handled in the same way by the candidate secretary. When the Board meets it has before it for consideration and action the carefully prepared reports of its various committees, which makes for efficiency in administration and dispatch in business.

In relation to its foreign missions the Board is the highest authority in the Church, subject only to the constitution of the United Lutheran Church or its resolutions in convention assembled. It reports all its acts and plans for approval to the biennial conventions of the general body, and sends a copy of the minutes of every Board meeting to each member of the Executive Board of the United Lutheran Church. This Board has power under the constitution to give or withhold consent for the inauguration of a campaign for the raising of funds outside of the regular budget. All requests for amounts of money to be apportioned to the constituent synods and congregations must be recommended to the convention of the United Lutheran Church by its Executive Board, but every Board has the right to ask the convention to grant it more, and if it can convince the convention, it will get more.

Women's Missionary Society.—The relation of the Board of Foreign Missions to the Women's Missionary Society is that of intimate cooperation. The society functions as a separately organized and incorporated agency of the Church for the gathering and administration of funds for women's work. It has made itself financially responsible for all women's work in the

foreign fields. Its contributions are counted as special funds in excess of the apportionment. It determines the amounts to be devoted to the various departments and operations of the work of the women missionaries. It provides funds for their salaries, allowances and all their expenses. It also confers and corresponds through its candidate committee with all women candidates and recommends their appointment to the Board of Foreign Missions. The Women's Missionary Society functions *ad interim* through an executive board, with an elected executive secretary[1] and a number of appointed departmental secretaries and committees. The executive headquarters of the society are in Pittsburgh, Penna., its literature headquarters are in the Muhlenberg Building, Philadelphia.

The Women's Missionary Society furnishes approximately one-fifth of all the money required for the conduct of our foreign mission work and is, therefore, a mighty factor in the prosecution of the work. It also devotes a large part of its energy to the cultivation of the home base through the publication of literature, pamphlets, leaflets, study courses, a monthly magazine, *Lutheran Woman's Work*, and through conventions of women. It is well organized, reaching down to the congregation and up to independent corporate existence. A working agreement has been made between the Board of Foreign Missions and the Women's Executive Board in the interest of harmonious cooperation. While the society does not confine its activity to foreign missions but serves as an auxiliary to all the Boards of the Church, it finds its chief

[1] Mrs. Helen C. Beegle was the executive secretary from the merger to the time of her death in 1924. Her successor is Miss Amelia D. Kemp.

inspiration and largest activity in the sphere of the foreign mission enterprise.

While other organizations of the Church—the Luther League, other Young People's Societies, the Brotherhood of the United Lutheran Church, and the Laymen's Movement for Stewardship—are not directly related to the Board of Foreign Missions, each in its own sphere and way makes a real contribution to the development of the foreign mission spirit and effort of the home Church. This is as it should be, for the entire membership of the Church and not merely a part of it, is the missionary society of Christ's disciples.

Missionary Societies in Europe.—This truth is brought out clearly in a study of the relation of the foreign missionary societies to the Church in Europe. While in America the foreign mission boards have become the creatures of the churches and are amenable to them,[1] in Europe the missionary societies are still independent organizations not subject to the control of the churches. Dr. Gustav Warneck in his epoch-making *Missionslehre* devotes many pages to a long discussion and justification of independent societies. He shows how the theological attitude of the churches in Germany and England defeated the effort of individuals and groups of Christians during the seventeenth century to arouse the Church as such to official participation in foreign missions and thus forced the missionary circles to organize independent societies.

[1] At first, during half of the nineteenth century, the Protestant churches in America, following the example of British churches, functioned through missionary societies not organically related to the existing church. Later these societies were brought under the control of the organized churches.

Seventeenth Century Attitude.—In all candor it must be said that the Protestant Church of the seventeenth century believed in foreign missions with restrictions, and encouraged the preaching of the gospel to non-Christians only in a limited sphere, thus creating the impression that foreign missions is a mere appendage and not a vital function of the life of the Church. Its official attitude was determined by a number of extreme views, which were unfortunate products of the post-Reformation period.

Limitation of Earthly Calling Overemphasized.—It overemphasized the obligation of one's official occupation to such a degree as to kill missionary incentive. It held that a man's Christian obligations of service are determined and limited by his earthly calling. A pastor's sphere of labor, it asserted, is to be restricted to the congregation which has called him to be its pastor. It is the duty of the government to provide for the preservation of Christianity in the homeland and its propagation in the colonies. Thus the king of Denmark took the initiative in sending Ziegenbalg and Pluetschau to his Danish colony in South India. If the missionary obligation happens to fall within the sphere of one's appointed task, then he must fulfill it in the pursuit of his calling. Outside of his appointed sphere of labor he has no missionary obligation. If a pastor finds Jews or other non-Christians in his parish, he is under obligation to preach the Gospel to them, when they come to his church; but he has no call to go outside of his parish. If a Christian happens to meet a non-Christian he should testify concerning Christianity; but he is under no obligation

to go out of the appointed way of his earthly calling to seek and to save non-Christians. The interpretation of the Lord's commission as a common missionary obligation for all Christians, as a duty laid upon the whole Church, the official Church, was not accepted and taught. Preachers chose the last verses of the Gospel according to St. Matthew and theologians cited them as proof texts for the doctrine of the Trinity or of holy baptism, of Christ's omnipresence in the Church, or of some other Christian doctrine, without any reference whatever to the missionary purpose of Christ. If the missionary thought was introduced at all, it was quickly dismissed with the assertion that the command of Christ was given to His twelve apostles, who fulfilled it by preaching the Gospel in all the then known world and by leaving to posterity the sacred record of their missionary preaching and teaching, in which any man anywhere may find Christ and salvation through Him. Fidelity to one's calling in life was used as an excuse for not doing foreign mission work.

Disregarded Non-Christians.—Another post-Reformation overemphasis was that laid on the preservation of true doctrine and pure faith to the disparagement of missionary effort. The members of the Church were led to suppose that the one and only needful thing for them to do was to remain steadfast in the Christian faith unto the end, that they might gain the crown of everlasting life, without regard to the fate of non-Christians. This extreme position was the result of contention against Roman Catholic work-righteousness on the one hand and, on the other,

against the fanaticism of sectarians. To what extreme outbursts seventeenth century preachers and teachers were led may be observed from their published sermons and books, in which they derided the foreign mission activity of the Jesuits and other Roman Catholic orders as pharisaical and quoted against them the words of Matthew 23:15: "Ye compass sea and land to make one proselyte." Foreign mission activity was denounced as another evidence of the false teaching of the Papists concerning salvation by works. Some preachers, however, were charitable enough to express the hope that the remnants of truth in Roman Catholicism might accomplish some good among idolatrous heathen. It does not seem to have occurred to them to encourage the Protestant churches to follow the example of the Roman Catholic Church in its foreign mission activity. Their only concern was to preserve the faith pure against all false teachers. All their energies were so fully occupied in the defence of the faith that they not only neglected but also condemned aggressive missionary effort.

Second Advent.—A third overemphasis relates to the last things and the second advent of Christ. The trials and tribulations of the long, long years of conflict between the forces of Roman Catholicism and Protestantism, especially the dreadful Thirty Years' War and its aftermath, led many to believe that the end of the world was near. They reasoned that it would be hopeless and practically impossible to do anything more for the conversion of the unbelieving and non-Christian world before the Lord would come

in His glory. The one thing to do under the circumstances was to make sure of one's own salvation and be ready for His second advent. A recurrence of this attitude, though in a somewhat different form, has appeared in our day in the teachings of the Pre-Millenialists.

Church and State.—A fourth impediment to the Church's pursuit of missionary effort was its unfortunate relation to the State. The State Church shifted its missionary obligation to the State which supported and controlled it. This unholy alliance of Church and State in Europe still acts as a hindrance to missionary activity and continues to make the existence of independent missionary societies necessary and justifiable.

Fortunately in America the application of the principle of the separation of church and state has made it possible and necessary for the Church in its official, corporate capacity to conduct, develop and support foreign mission work through organized church boards.

The Home Church

Back of the Board of Foreign Missions, back of the native Church and the mission in the foreign field, back of the foreign missionaries is the home Church; and the foreign mission work succeeds to the extent to which the home Church devotes its energy to this enterprise. The home Church is the base of supplies and reinforcements for the men and money needed in the enterprise. It is also the source of the missionary prayers, on which Christ caused both the increase of laborers and funds to depend. He said, "Pray ye the Lord of the harvest to send forth laborers into the

harvest." This dependence on prayer emphasizes the missionary obligation of the Church as an objective which is reached only by the closest fellowship with God and by the common desire of Christians. That for which the Church prays it earnestly wants. Those who do not pray for missions and missionaries cannot be whole-hearted fellow-workers with God in the fulfillment of His great and gracious plans for the redemption of the world through Jesus Christ.

It would have been within range of the possible for God to have committed the Christianization of the world to His legions of angels, and they willingly and gladly would have served His redemptive purpose as heavenly messengers to the world. Are they not filled with joy over one sinner who repents? Angels played a conspicuous part in the Old Testament during the period of preparation for the new dispensation in Christ. For the angels, however, God has reserved the task of assistance in the last things at the end of the world, while to men, as members of His Church on earth, He has entrusted the enterprise of spreading His gospel among all people until the nations shall have been Christianized.

The cultivation of the missionary spirit and activity of the home Church by the Board of Foreign Missions is carried on for the sake of the home Church. The Board simply acts as the recognized and organized agency of the Church. The Board's powers are delegated not inherent.

The usual avenues of home base cultivation by the Board are correspondence, literature and deputation service.

Cultivation by Correspondence.—The home base correspondence of the Board covers a wide range in its subject matter and in its geographical area. Information, advice, instruction, encouragement and help are requested by missionaries on furlough as well as in the field, by officials of the Church, by other missionary boards and societies, by pastors of congregations, officers of societies, Sunday schools, superintendents and teachers, candidates, patrons, friends and supporters. Critics, also, are honored by courteous replies. The largest volume of correspondence relates to finance in some form or another. The telephone, telegraph and cable are used for messages which require prompt attention.

Missionary Literature.—The second avenue of cultivation is that of literature. In order to keep the entire Church informed concerning all our foreign mission work the Board publishes a large volume of literature. In addition to the biennial report which appears in the printed minutes of the conventions of the United Lutheran Church, there is an Annual Report of the Foreign Missions, in which the missionaries themselves relate what they are doing and planning. A copy of this annual report is sent to each pastor and to others who desire it. Occasional pamphlets and leaflets are published for definite purposes.

Epiphany Season.—The United Lutheran Church has designated the Epiphany season of the Church Year as the period during which pastors in their congregations and schools are to devote special attention to foreign missions and to make special efforts for the support of this great cause. The Gospels and Epistles

of this season adapt themselves admirably to missionary interpretation. The season is to close with Foreign Mission Day observed throughout the Church. For this day the Board prepares and publishes a foreign missionary service and furnishes envelopes for the special offering. Other seasons and days also are most appropriately chosen by many congregations for holding missionary festivals either in the church or in the open air.

Magazines.—The cultivation of foreign mission interest and effort through literature is carried on by the Board in the publication of monthly missionary magazines, one in English *The Foreign Missionary,* and one in German, *Der Missionsbote.* A single subscription for one year is fifty cents. Club rates are lower. By reading one of these magazines one keeps in constant touch with the work and workers in the foreign fields. *Lutheran Woman's Work,* the magazine of the Women's Missionary Society, covers in one sense a more restricted field of interest, because it is devoted in particular to women's missionary work, and in another sense, a wider field, because it also reports the activity of the women of the Church in other missionary, benevolent and educational enterprises.

Deputation Service.—The third avenue of home base cultivation is deputation service. The presentation of the cause by missionaries on furlough and Board secretaries and agents is very necessary and desirable. Everybody likes to hear a missionary relate his or her experiences and express his or her missionary convictions. Many young men and women can trace their personal interest in foreign missions

to the personality and addresses of some experienced and magnetic missionary. For more general or technical addresses the secretaries of the Board are available. The Foreign Mission Board enjoys an advantage over other church Boards in the matter of propaganda on account of the almost continuous presence of furloughed missionaries in America.

For those who cannot readily secure an address by a missionary or secretary, just when they want it, a good substitute is offered in a stereopticion lecture. Twenty-two excellent lectures have been made available and are being widely and satisfactorily used.

The Pastor as a Missionary Force.—When you trace the matter of home base cultivation to its ultimate source, you must go back of the Board to the pastor of the congregation. He is the man on whom depends the support and development of the work in the foreign fields. If he fails as a missionary force, the enterprise fails. He is the key of the missionary problem. In the main the forward movement of the Church for carrying Christianity into the non-Christian world will stand or fall with the ministry.

It is every pastor's ministerial duty to cultivate the missionary interest and activity of his congregation (1) in his public preaching and teaching, (2) in his society and Sunday school work, (3) in his financial plans, (4) in his public and private prayers, and (5) in his influence on the lives of young men and women for service in and for the Church.

All gospel preaching should have a threefold objective: the conversion of sinners, the edification of be-

lievers, and the extension of the truth and reign of Christianity.

Not only in occasional missionary sermons and addresses, which are often needed, but also in all public instruction and exhortation in sermons, Sunday school addresses, catechetical lessons and religious conversations the preacher of the gospel must present to his congregation, as clearly and constantly as he urges the need and the way of personal salvation, the underlying motives which must impel all true disciples of Christ as members of His Church to share in the effort to make other disciples.

Missionary Motives.—The primary missionary motives may be defined as being (1) the feeling of Christian sympathy for fellow-sinners, (2) the impulse of self-surrender to Christ, and (3) the passion of service for His kingdom.

Sympathy.—In the study of the life of Christ one is deeply impressed by His remarkable sympathy for sinful and sinning, sorrowful and suffering human beings. He had compassion on the multitudes. He was infinitely compassionate. As we hear Him calling the weary and heavily laden to come to Him for rest, as we see His miracles performed to deliver sinners from physical, mental, moral and spiritual disease, as we follow Him on the way to the cross, we learn what true sympathy is and what it strives to do. Through Christ humanitarian pity, which is instinctive in every human heart, is transformed into Christian compassion, which understands and judges all sin as disobedience to God, all human suffering as the

wages of sin, and knows that only by forgiveness and reconciliation with God can sin and all its consequences be removed. The description of non-Christian life in heathen and Moslem lands is pathetic for any Christian ear, but only when the lot of non-Christians is portrayed as the inevitable result of the reign of evil and of the absence of the redeeming truth, heavenly grace and sanctifying power of Christianity, can we win men and women as missionaries and secure money for foreign missions to any adequate degree. The missionary motive of sympathy is that of Christian sympathy for lost souls and not mere humanitarian pity.

Self-Surrender.—The second missionary motive is the impulse of personal and complete self-surrender to Christ as the Saviour and Master of the lives of His redeemed people. In the training of those wonderful three years of companionship with Christ His disciples learned nothing more thoroughly than that Christ, their Teacher, was their Master, the Master of their lives in life and in death. Once He asked the Twelve: "Are ye able to drink of the cup, that I shall drink of, and to be baptized with the baptism, that I am baptized with?" He referred to His own complete self-surrender to His Father. They said: "We are able." They were able. They followed in His steps. Christ asks this complete self-surrender of all His disciples. The blood of martyrs must flow in the home Church as well as in the foreign field, if the missionary enterprise is to fulfill the expectation of Christ. "We are able," able either for personal service abroad or able for the sacrifice of time, talents and money—

will always be the response of Christ's true disciples to the missionary appeal.

Service.—The third compelling missionary motive is passion for service to Christ and, for His sake, to fellow-men. Christian love is not mere sentiment. It is passion for service. It is love for Christ made perfect in love for fellow-men, especially for those who are not yet lovers of Jesus, who, indeed, are His enemies as non-Christians. Greater love has no man than this, that he love non-Christians. Moreover, true love always gives to the limit of giving. Peter learned, all the apostles learned, all disciples must learn and teach others that loving Christ is not a sentimental matter of presuming to love Christ more than any one else loves Him, but a matter of loving Him so much and so truly, that the lambs and sheep of His fold are fed and multiplied. In the universal ministry of missions every lover of Jesus may and must share.

Missionary Information.—In addition to presenting the missionary motives and the other biblical foundations of foreign missions, the pastor should keep his people informed concerning the foreign mission enterprises of the Church. Activity, generosity and prayer wait on knowledge. Many church members are provincial in their interests and outlook and need to be encouraged to know more about the wider activities of the Church. In the local congregation the giving of missionary information should not be restricted to a missionary society. It should be a recurring element in the pastor's sermons and addresses. It should be promoted by him in Sunday school and mission study classes. The Sunday school library should con-

tain good missionary books, especially missionary biography. Missionary magazines should be read in every Christian home. One pastor with a fine missionary spirit calls the attention of his Sunday school and sometimes of his congregation to interesting articles in *The Foreign Missionary* or *The Lutheran.* Another displays pages of these papers and of others, which contain pictures and striking facts concerning missions, on the bulletin board in the vestibule of his church. Another pastor devotes a part of each meeting of the Church Council to a discussion of the wider church problems and activities. There are many ways in which a thoughtful and energetic pastor with a missionary spirit may keep his people informed and interested in the work of the Church.

In general it may be said that a congregation cannot rise to a high level of missionary activity if it has not a missionary-minded pastor, and that missionary mindedness should be produced in the theological seminary. This statement sufficiently fixes the missionary responsibility of the teachers of our theological students.

Missionary Giving.—Missionary interest leads to increasingly generous missionary giving. There are two methods of missionary giving in vogue in our churches, each of which has its distinct advantage. One is systematic giving by means of duplex envelopes, whereby most of the apportionments of the Church are raised. The other is direct personal giving for special missionary objects.

Reference has already been made in a previous chapter to special contributions for the support of

proteges and foreign mission pastors. There are also other methods of direct giving for foreign mission objects, such as bequests, annuity gifts, memorial gifts, the support of Young People's Parishes Abroad and response to such special appeals as that of the Foreign Mission Forward Fund. While it is the pastor's first duty to see that his congregation pays the full apportionment, no one who knows the financial resources of our Church will assert that they are limited to a response adequate only for paying an apportionment. Large enough demands have never yet been made upon the money power of our Lutheran Church in America. Some congregations are coming to see that they ought to contribute as much for needs outside their own congregational interests as for congregational expenses. This is a reasonable and good standard for most congregations to adopt. In any event every earnest pastor will strive to increase the number of givers in his congregation by appeals based on the sense of Christian stewardship. To the repeated and insistently asserted claims of local interests someone has written the following apt reply: "The greatest challenge that can be set before Christian discipleship today is the task of taking the Christian message and the Christian spirit to all parts of the world, into which they have not yet entered. If a widespread response to that challenge will come, there will be a new access of Christian energy for the other undertakings of the Church." Another has put the same thought into this striking sentence: "The light which shines farthest, shines brightest nearest home."

Recruiting.—The pastor, furthermore, has a wonderful opportunity to help the Board of Foreign Missions secure recruits for foreign service by presenting to his young people the call for personal missionary service. He will not fail to make it clear to every member of his congregation that the conquest of the world for Christ is the affair of every Christian; but he must also endeavor to secure the offering of life in response to the missionary call. No joy in the Christian ministry exceeds the joy of having spiritual sons and daughters in the service of the Church as ministers, missionaries and deaconesses.

Missionary Praying.—It is the pastor's supreme privilege to pray and to teach others to pray for the fulfillment of Christ's redemptive world-program. Jesus has taught us to pray, "Hallowed be Thy name; Thy kingdom come; Thy will be done." All three petitions have a definite missionary content. How can the name of God be hallowed in all the world, unless it is known to all men and revered by all? How can the kingdom of God come to all men, unless the Gospel is preached in all the world? How can the will of God be done on earth unless men everywhere know what His will is and how it is to be done? Indeed, every petition of the Lord's Prayer has a missionary meaning, for it is a corporate prayer. What each one asks for himself he asks at the same time for all other men. The ultimate object of the prayer is the missionary purpose of making all men the children of the Father in heaven.

All other methods for the cultivation of missionary interest and effort will fail unless they are begun, con-

tinued and ended in prayer for the missionary enterprise. The following are proper subjects of missionary prayer in public and private: (1) For the Board of Foreign Missions, that divine guidance may be vouchsafed the men and women who are held responsible for the conduct of the mission work of the Church; (2) For the missionaries overseas, that they may be preserved in health, encouraged in their effort and may win many souls for Christ; (3) For the native Christian workers, on whom the heavier burden of mission work falls, that they may become safe and efficient leaders of the native Church; (4) For all Christian converts, that they may remain steadfast in the faith and so witness for Christ that Christianity may permeate the entire life of the nation; (5) For all non-Christians, that the Gospel may speedily reach them and turn them from darkness to light and from the power of Satan to Christ, the Saviour of the world.

Concerning the singing of missionary hymns, I need say nothing further than that they are deservedly popular, because they express a vital Christian interest and hope.

The missionary delinquency of the home Church is the theme of a poem with an unusually powerful appeal for great missionary zeal. It was written after the author had seen the statue of General Gordon at Khartoum in Africa. His face is turned towards the great desert and the unoccupied areas of the dark continent. There and elsewhere a thousand million of our generation are waiting for the gospel of Jesus Christ.

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of men are met on every hand.
But still I wait
For the messenger of God who cometh late.

"I see the cloud of dust rise in the plain,
The measured tread of troops falls on the ear;
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait;
The messenger of Peace, he cometh late.

"They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night.
From many a mosque there comes the call to prayer;
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of Christ who cometh late."

QUESTIONS

The Board of Foreign Missions

1. What are the two functions of the Board of Foreign Missions?
2. How is the Board of Foreign Missions constituted?
3. Name the executive officers of the Board of Foreign Missions.
4. Where are the headquarters of the Board?
5. What is the relation of the Women's Missionary Society to the Board of Foreign Missions?
6. State the difference in the relationship of Foreign Mission Boards in America and missionary societies in Europe to the Church.
7. What was the official Church attitude to foreign missions in the seventeenth century?

The Home Church

8. What are the usual avenues of home base cultivation by the Board?
9. What missionary literature do the Board of Foreign Missions and the Women's Missionary Society publish?
10. In what ways should the pastor of the congregation cultivate the missionary interest and activity of his people?
11. What are the primary missionary motives?
12. Mention five proper subjects of missionary prayer.
13. In what ways may individuals, societies, schools and congregations make special contributions for definite missionary objectives?

CHAPTER VII.

INTERNATIONAL FORCES

Missions and Governments.—The foreign mission enterprise inevitably creates international relations. The Christians of one nation send their representatives as missionaries to the non-Christians of other nations and at once a relationship is established, which involves not only the kingdom of God but also the kingdoms of this world in their official relations. That is why the subject of Missions and Governments is a perpetually absorbing problem for both governments and missions. How important this problem is for governments, not only because it is related to the question of the citizenship of missionaries but also to questions involved in holding real estate, above all, to the questions of religious liberty and the propagation of religion, may be observed in a study of the mandates, which the allied nations of Europe assumed in various parts of the world after the war. It is gratifying to note that in practically all of these mandates the rights of religious freedom for the inhabitants of the mandated territories and of Christian missionary effort in non-Christian lands are assured.

Provisions for religious toleration have been embodied in the constitutions of Palestine, in the treaty of Irak, formerly called Mesopotamia, and in the draft of the constitution for Egypt. In the mandates for

Syria, and Lebanon, approved by the Council of the League of Nations, three articles relate to religious liberty, from which the following extracts are taken:

"The mandatory will insure to all complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals." "The activities of religious missions shall in no wise be restricted, nor shall their members be subject to any restrictive measures on the ground of nationality, provided their activities are confined to the domain of religion." "The religious missions may also concern themselves with education and relief, subject to the general right of regulation and control by the mandatory, or of the states under the mandate, in regard to education, public instruction and charitable relief."

The mandates for Africa, including those for British Togoland, British Cameroons, British East Africa or Tanganyika Territory, French Togoland, French Cameroons and Belgian East Africa contain the following article:

"The mandatory shall ensure in the territory complete freedom of conscience and the free exercise of all forms of worship, which are consonant with public order and morality. Missionaries, who are nationals of states, members of the League of Nations, shall be free to enter the territory and to travel and reside therein, to acquire and possess property, to erect religious buildings, and to open schools throughout the territories, it being understood, however, that the mandatory shall have the right to exercise such control as may be necessary for the maintenance of public

order and good government, and to take all measures required for such control."

The supra-nationalism of Christianity as a missionary religion is thus affirmed in the mandates, despite the continued prohibition of the return of German missionaries to some of their former fields.

Missionary Axioms.—It is an axiom of missionary policy in relation to governments that missionaries are to be obedient to the powers which govern in their mission fields, and are to instruct and influence their converts to be obedient. They are to remember that it is written: "Thou shalt not speak evil of the ruler of thy people." They are to observe the injunction of the apostle Paul, that "Supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority," for the sake of a "quiet and peaceable life in all godliness and honesty."

A second axiom is that missionaries are to refrain from active participation in politics or political movements. Nevertheless, there are occasions when missionaries, because of gross injustice to them or their converts, may be compelled to appeal for protection against local governments to the nations of their citizenship. Missionaries have played a prominent part in the abolition of slavery[1] and more recently in the restriction of the opium and liquor traffic. On the whole Christian missionaries have been the most law-abiding, peaceful and peace-making aliens in non-Christian lands, rendering to Cæsar the things which belong to Cæsar.

[1] David Livingstone.

German Missions.—The relations of German missionaries and their home societies to the governments at war with the Central Powers, were sadly disturbed during the war. All Germans, including missionaries, in the colonies of the allied nations were interned or repatriated. As a consequence German missions were left without missionary supervision and without mission funds. Some of them were transferred to friendly societies and boards in Europe and America. Others were left utterly destitute and helpless. After the war the exclusion of German missionaries as a political policy was continued for varying periods. In some colonies and mandated areas, such as Palestine, Hong Kong, New Guinea, the Union of South Africa and its mandated area, the restrictions were soon removed. In 1923 several German missionaries were permitted to return to the former Leipsic mission field in the Tanganyika territory. In all the affected areas, including India, the British government agreed to make exceptions in the case of individual missionaries, who were employed by recognized societies. Recognized societies are those which have been recommended by the Conference of Missionary Societies in Great Britain and Ireland, or by the Foreign Missions Conference of North America. Certain Swedish, Danish and Swiss Societies, also, are included. Missionaries who are not sent out in the service of these recognized societies are required to give personal pledge of loyalty and to obtain an individual permit, issued on the advice of the government of that part of the empire which is concerned.

In 1924, after considerable effort, our Board se-

cured the return to India of two former Schleswig-Holstein society missionaries, Rev. Anders Andersen and Rev. Hans Toft, now Danish citizens, who with their families sailed for India from England in September, 1924. They are now at work in the Jeypore field in the service of our Board, which is one of the recognized societies and which has had charge of this field ever since the outbreak of the war in August, 1914.

The dilemma of the German missionary societies after the war was increased by the conditions of German exchange. With the mark at its prevailing low value it was practically impossible from a financial point of view for German societies to send out missionaries or to support their work abroad. For several years the National Lutheran Council has helped the following European missions by an annual expenditure of about $125,000: The Berlin Society's missions in the Canton and Shantung provinces, China, the Schleswig-Holstein Society's mission in the southern part of the Canton Province, China, the Finnish Lutheran Society's missions in China and Japan, the Gossner mission in Chota Nagpur, India, the Hermannsburg mission in South Africa, and to some extent the Leipsic mission in Tanganyika territory, East Africa, which in 1922 was transferred to the Augustana Synod. Other former German missions have been preserved by interested constituencies in America, as noted in a subsequent paragraph. As matters still stand in Germany, unless there is speedy improvement, many years may elapse before the German societies become financially and otherwise able

to resume any considerable activity in foreign mission fields.

Protestant missions and mission Boards have cultivated international relations through cooperation, wherever possible. To be sure confessional and national differences cannot be ignored, but when denominational and national differences relate merely to forms, ceremonies or church government, they sink into comparative insignificance in the face of the stupendous task of world evangelization.

International Missionary Council.—Undoubtedly the clearest demonstration of the essential unity of the foreign mission enterprise since the days of the apostles was given at the World Missionary Conference in Edinburgh, Scotland, in 1910. Delegates from practically all Protestant missionary societies and boards in Europe and America, and representatives of native Christian Churches in every large mission area, met in convention to discuss the common missionary problems of the day. A Continuation Committee of that Conference sought to conserve its values and did so until the war broke out. After the war, in 1920, through the efforts of the National Missionary Conferences of Great Britain and North America, international relations were renewed through a Conference of delegates at Crans, Switzerland, which led to the organization of the International Missionary Council, whose first meeting was held at Lake Mohonk, New York, in 1921, and whose second meeting was held in August, 1923, at Oxford, England. After a period of hesitation the German societies sent two delegates to the Oxford meeting.

The national organizations now represented in this Council are those of Australia, China, Denmark, Finland, France, Germany, Great Britain, Ireland, India, Japan, Netherlands, North America, Norway, South Africa, Sweden and Switzerland.

The subjects discussed at the Oxford meeting included many of the outstanding questions in the mission field today: race movements; the relationship of Church and mission; the nature of Christian education; Moslem fields; German missions; the freedom of missionaries and their work; the admission of American negroes as missionaries into Africa; the place of women in the Church and the mission on the field; Christian literature; cooperation against the menace to all nations of the increasing use of narcotic and exciting drugs.

The Council is no super-society that can itself carry out any policy or initiate changes in the mission field. Executive power lies still, as it always has lain, with the boards and committees of the several churches and societies; but the Council brings to each board and committee the thoughts and affirmations of a body representing the Protestant missions of all the world.

The Council at its Oxford meeting gave unanimous approval to the following statement: "The International Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the churches and missionary boards to

which they belong. It is not part of the duty of the Council to discuss the merits of these opinions, still less to determine doctrinal questions. But it has never been found in practice that in consequence of this the Council is left with an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centers in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our sense of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together, further, by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter: 'Thou art the Christ, the Son of the living God,' and of St. Thomas: 'My Lord and my God.' The secret of our cooperation is the presence with us of Jesus Christ, human Friend and divine Helper. From this common obligation and this common loyalty flow many other points of agreement, and our differences in doctrine, great though in some instances they are, have not hindered us from profitable cooperation in counsel."

The International Missionary Council has succeeded in organizing National Christian Councils in China, Japan and India, composed, as already noted, of delegates of missions and representatives of native Churches. It remains to be seen whether the introduction of a large number of native Christian leaders into these national councils will cause individual missions to try similar experiments as the best solu-

tion of the relation of the organized mission to the native Church in the mission field.

One of the significant results of the Edinburgh Conference was the appointment of a permanent secretaryship, which has been continued by the International Missionary Council. The duties of the secretaries of the Council relate primarily to the cultivation of effective and amicable international missionary relationships. It must be said to the credit of the secretaries, that they have been sympathetic and helpful factors in the strengthening or in the renewal of the fellowship of international missionary interests and programs.[1]

Another result, which has been preserved in unbroken continuity since the days of Edinburgh and which promises to become more influential with the years, is the publication of the *International Missionary Review,* a quarterly of scientific and technical missionary information and discussion, undoubtedly the foremost missionary magazine in the world.

National Missionary Conference.—Back of the International Missionary Council stand the national organizations, especially The Foreign Missions Conference of North America and the Conference of Missionary Societies in Great Britain and Ireland. Practically every Protestant foreign missionary board and society in the Anglo-Saxon world holds membership in one of these two conferences. They are very helpful and stimulating associations of foreign mission

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[1] One of the purposes of the formation of the International Missionary Council is "to help to co-ordinate the activities of the national missionary organizations of the different countries and of the societies they represent, and to bring about united action where necessary in missionary matters."

Board administrators and officers, who meet annually to discuss foreign mission problems and activities. It is distinctly understood that confessional differences are a matter of conscience and are not to be brought into discussion. Cooperative effort is undertaken only when and where the Boards themselves desire it. One of the secretaries of our Board, Dr. L. B. Wolf, is a member of the International Missionary Council, and the other, Dr. George Drach, is a member of the Committee of Reference and Counsel, which acts as the *ad interim* executive committee of the Foreign Missions Conference.

Our Lutheran boards and societies everywhere and always carefully guard their confessional position. It is generally understood that Lutherans cannot join in such enterprises, for example, as theological seminaries. Our Board has found it to be expedient and advantageous, however, to unite with others in the support and conduct of several intermission educational institutions, such as the Christian College for Women in Madras, the Medical School for Women in Vellore, the proposed United Christian College for the Telugu area, and schools for the education of missionaries' children at Kodaikanal, India, and Kobe, Japan.

Lutheran Foreign Missions Conference.—For us as Lutherans in America a most happy and promising development of the national and international cultivation of our common missionary interests lies in the organization of The Lutheran Foreign Missions Conference, in which the Lutheran foreign mission boards of America are associated. This conference

is paving the way for a better appreciation of the task of our American Lutheran Church as a whole in the conquest of the world for Christ. The total annual expenditure of the entire Lutheran Church in America for foreign missions is about $2,000,000, including what the National Lutheran Council appropriates for the preservation of German and Finnish Lutheran Missions.

German Missions Transferred.—The war time and post-war needs of the former German Lutheran missions were provided largely by American Lutherans. As a result contributions for foreign missions in our Church have greatly increased and our missionary outlook has become practically world-wide. Besides the missions for whose financial support the National Lutheran Council is providing, a number have been transferred in whole or in part to American Lutheran Boards. The New Guinea mission of the Neuendettelsau society has become the mission of the Iowa Synod, the India mission of the Hermannsburg society has been transferred to the Joint Synod of Ohio, a part of the Tanganyika mission of the Leipsic society in East Africa is under the care and control of the Augustana Synod, the United Lutheran Church has purchased the Shantung Mission in China from the Berlin society, the India mission of the Schleswig-Holstein society has been added to the field of our United Lutheran Church in that land. Parts of these fields, however, may be returned to the German societies when the way opens. The help of our American Lutheran Church and the gratitude of the German societies have greatly strengthened the bonds of love and fel-

lowship, and increased the consciousness of Lutheran solidarity throughout the world. One of the problems under discussion at the Lutheran World Convention at Eisenach, Germany, in August, 1923, was that of the future correlation of Lutheran missions in all parts of the world.

American Lutheran Foreign Missions.—Our American Lutheran Church has entered a new era of world-wide missionary effort. A list of the missions already conducted by it, twenty-two in number, includes fields in India, China, Japan, New Guinea, Liberia, Nigeria, Madagascar, Tanganyika, Kurdistan, South America, North America.

We cannot count on the European societies for years to come to assume any considerable part in the Christianization of the non-Christian world. The great powers of the European continent are bankrupt and broken. The Lutheran churches of European lands are hopelessly crippled and impotent. God is now calling on the Lutheran churches in America to lead World Lutheranism in the task of foreign missions. Hitherto our American Lutheran churches have been too provincial in their outlook. There are certain extenuating circumstances for their past emphasis on home interests. Now the day has come for a world-wide interest and a world-wide outlook. Parallel with the international influence of our American idealism must proceed the energy of the Christian forces of our land for the Christianization of the world.

A Call to World-wide Service.—Our Lutheran Church in America dare not neglect her mandate from Christ, Whose she is and Whom she serves.

God is giving her, three million strong, the opportunity to undertake great things for Him, the true God, and for Jesus Christ, Whom He sent to be the Redeemer of the world. Let every pastor in our Church see to it that the foreign mission enterprise now has its rightful place in the program of his congregation. Let every congregation cultivate a world-wide outlook. Let everyone in our Church include the whole world in his prayer and intercessions. Let every American Lutheran now make a personal investment as a life policy in the business of winning the non-Christian world for Christ.

High up on the walls of an ancient mosque in Damascus, which once was a Christian church, there remains to this day the inscription in Greek: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations."

We believe that prophecy. Each one of us, in His service, must help to make it true.

QUESTIONS

International Forces

1. What questions are involved in the relations of missions to governments?
2. What rights of Christian missions have been recognized in the mandates of the European powers?
3. Mention two axioms of mission policy in relation to governments.
4. Through what organization do nearly all Protestant foreign mission boards and societies function in international relations?
5. Give the names of several intermission schools in which our Board and the Women's Missionary Society cooperate.
6. In what organization are American Lutheran Foreign Mission Boards federated?
7. In what non-Christian lands are American Lutheran foreign missions conducted?
8. Why must the American Lutheran Church now assume the leadership of World Lutheranism in foreign missions?

SUGGESTED BOOKS FOR AUXILIARY READING

General

Mission Studies. Edward Pfeiffer. 1912. Lutheran Book Concern, Columbus, Ohio. $2.50.

Non-Christian Religions

The Religions of Mankind. Edmund Davison Soper. 1921. The Abingdon Press, New York. $2.50.

General Study Books

India on the March. Alden H. Clark. 1922. Missionary Education Movement, New York. $.75.
Building With India. Daniel J. Fleming. 1922. Missionary Education Movement, New York. $.75.
Japan on the Upward Trail. William Axling. 1923. Missionary Education Movement, New York. $.75.
Creative Forces in Japan. Galen M. Fisher. 1923. Missionary Education Movement, New York. $.75.
China's Challenge to Christianity. Lucius Porter. 1924. Missionary Education Movement, New York. $.75.
China's Real Revolution. Paul Hutchinson. 1924. Missionary Education Movement, New York. $.75.
Suggestions to Leaders. 15c.
Wall Maps and Other Helps of the Missionary Education Movement.

Retail orders for these books and helps should be sent to the Lutheran Literature Headquarters, Muhlenberg Building, 1228 Spruce Street, Philadelphia, Penna.

Our Mission Fields

The Historical Series of the Women's Missionary Society of the United Lutheran Church in America. Literature Headquarters, Muhlenberg Building, 1228 Spruce Street, Philadelphia, Pa. Each booklet 15c.
Wall Maps of India and Africa, wall size blueprints, 35 x 44 inches. Each map 60c, postage 10c extra. Literature Headquarters, Muhlenberg Building, 1228 Spruce Street, Philadelphia, Penna.

Wall Maps of the Guntur and Rajahmundry Fields, India Mission. Sent free for stamps to cover postage. The Lutheran Foreign Missions House, 18 East Mt. Vernon Place, Baltimore, Md.

Six Years in Hammock Land. Our British Guiana Mission Field. Ralph J. White. 1923. The United Lutheran Publication House, Philadelphia, Pa. $1.20.

The Telugu Mission. George Drach and C. F. Kuder. 1914. United Lutheran Publication House, Philadelphia, Pa. $.75.

Missionary Heroes of the Lutheran Church. L. B. Wolf. 1914. United Lutheran Publication House, Philadelphia, Pa. $1.00.

After Fifty Years. L. B. Wolf. 1896. United Lutheran Publication House, Philadelphia, Pa. (Out of print.)

SUGGESTIONS TO LEADERS OF STUDY CLASSES USING "FORCES IN FOREIGN MISSIONS"

In the use of this book in study classes the leader of the class should plan each class session so that each member actively participates in the discussion during each session. The discussions should be guided by the leader to worth-while conclusions.

The leader first should read the book as a whole. Then he should re-read and outline each chapter. This outline should include for each chapter:

1. Outstanding facts or truths to be learned by the class.
2. Problems or subjects for class discussions.
3. Conclusions reached or suggested by the author toward or away from which the class is to be led.

Conclusions should not be forced on the class by the leader, but the members of the group should be led toward them by independent thinking.

Subjects for short papers or brief discussion should be assigned in advance.

The questions at the close of each chapter may be asked and answered at the close of each session, or, better yet, may be used as review questions at the beginning of the succeeding session.

Questions for class discussion should be dictated to the class.

To the books suggested for collateral reading the leader should add for his own use and for use in the class the Annual Report of the Foreign Missions of the United Lutheran Church, and copies of the magazines published by the Board and the Women's Missionary Society: *The Foreign Missionary* and *Lutheran Woman's Work.* Special articles in *The Lutheran* and *The Missionary Review of the World* also may prove helpful.

Each session should begin with a hymn, the reading of a

passage of Holy Scripture in unison or responsively, and prayer. The session may close with prayer, the Lord's Prayer and a hymn. The Bible references given in Chapters I and II will suggest suitable Scripture passages.

The aim of the entire course and of each session may be written on a blackboard as follows:

Aim of the Entire Course: To determine the opportunity of the United Lutheran Foreign Mission Work in this Period of World Reconstruction.

Aim of Chapter I: To show that the fundamental principles of Foreign Missions are taught in the Old and New Testaments.

Chapter II: To appreciate the function of the foreign missionary as the personal human force in foreign missions.

Chapter III: To get an idea of the non-Christian forces in opposition to Christian missions.

Chapter IV: To give a bird's-eye-view of the foreign missions of the United Lutheran Church.

Capter V: To see the relation of the organized mission to the Church in the mission field.

Chapter VI: To understand the work of the Board of Foreign Missions as the Church's agency for the administration of its foreign mission work, and to encourage intelligent missionary cooperation.

Chapter VII: To observe the wider outlook of foreign missions as an international force.

Organization Meeting

The course contemplates a short organization meeting and seven regular weekly sessions.

When the class has assembled for the organization meeting distribute the books. Make it clear to the class that it is not to be a lecture course, but a series of informal discussions of subjects of world-wide significance. Call upon the members of the class to participate in the class discussions with a maximum of freedom.

Draw attention to the table of contents, which outlines the entire course and make suitable comments.

Draw out a general discussion of the following subjects:

1. What great forces of good and evil have had world-wide

influence? Commerce, industry, art, science, education, war, religion.

2. Discuss Christianity as a supra-national, universal religion, knowing no boundaries of race or nationality. Draw attention here to the world-wide extent of the Lutheran Church. See August 16, 1923, issue of *The Lutheran.*

3. Discuss the place of foreign missions in the activity of the Church as related to home missions (church extension at home) and inner missions (serving love).

4. Get members of the class to state what the congregation with its school and societies is doing for foreign missions.

5. Discuss the aim of the entire course as written on the blackboard.

6. Urge each member to read and study the first chapter, looking up all Bible references.

7. Assign subjects for short papers or discussions at each session.

8. Dictate questions on Chapter I for the thought and study of each member during the week to be discussed in class.

The success of the class will depend on the leader. The results of the study should lead each member of the class to find his place and his part in the foreign missionary enterprise.

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